

# RING OF BONE ZENDO

FALL 2017

WWW.RINGOFBONEZENDO.ORG

P.O. BOX 510 NORTH SAN JUAN, CA 95960

## JUKAI STUDY

### TAKING THE PRECEPTS AT RING OF BONE

~ Eric Larsen

Jukai is a mystery to me. I know all the words – that the word ‘Jukai’ means taking (or receiving) the precepts. I also know what our study group did to prepare ourselves for Jukai. I recall Nelson quoting Anne Aitken late into her practice as saying, as a sort of summary after sesshin, “Now I think I am getting the hang of it.” I am not sure that I am getting the hang of Jukai quite yet, but the good news is that I continue to be intrigued by the process of discovery.

Jukai is a process; one that has been a long and ongoing one for me. I first received the precepts and sewed a rakusu over forty years ago with a small group of people at Tassajara Zen Mountain Center. I vividly recall the sewing teacher, Joshin San, once saying to me (and I am not sure how she did, because her English was quite sparse) “Eric, always mend your rakusu.” I didn’t take her words as a mandate, but as an offering to me; as a way to extend the tender feelings I had for her and for the process of sewing as a part of receiving the precepts. My involvement back then was deeply meaningful to me in ways I still can’t get my head around.

Our current Jukai study is unfolding in a similar fashion; both meaningful and mysterious. It began in 2012, when a group of us volunteered to form a Jukai study group, with the possible outcome of receiving the precepts. At our first meeting, we brainstormed topics of relevance to us, narrowing it down to about a dozen. Prioritizing, we then set out to cover each topic in meetings spaced every two or three months apart. We took up each topic one at a time discussing them in meetings that lasted from 9 to 4 each time. Subjects included emotional life; health; art and Zen; power in business

and society; family; religion; “what nourishes us”; education; the environment; technology; and Jukai itself.

In each meeting, flip chart sheets were hanging on the wall with the formal precepts listed, and therefore – figuratively and literally – the precepts themselves were always in the background. It is hard to describe the meetings. Just imagine thoughtful, imaginative, feisty, rebellious types digging into key topics that we all agreed were big deals in our lives. We zigzagged our way through current social and cultural topics that were deeply informed by our struggle to practice the Way thoroughly in what sometimes seems like a culture that has gone off the rails. The interactions were lively and thought-provoking, and we came away with more questions than answers. This format continued for years.

In early 2017, we found ourselves in the last formal meeting, brainstorming on how to proceed. By this time, the group had winnowed down to about ten people. All of a sudden, we were discussing

closure. Would we all take the precepts in a ceremony at the zendo? If so, what would it look like? Would we each compose our own

version of the precepts, as Aitken Roshi had encouraged people to do? Would we choose to have a rakusu? If so, would we sew it? Buy it? If we had one, would we wear it?

Tradition has it that in Jukai you get new clothes (a robe for a monk, but in our case, a rakusu) and a new name. Nelson proposed that he would give us each a Buddhist name (a traditional procedure), consisting of two Chinese characters with Japanese pronunciation. Nelson’s method of picking a new name included asking us to recommend three people who knew us well, with whom he would

How vast the robe of liberation,  
garment of a formless field of beneficence.  
Donning it, I take up the Tatahagata’s teachings,  
to reach and carry over all the many beings.

~ From a traditional Japanese gatha, chanted when putting on your rakusu.



Masa Uehara and Anna Gold at the 2017 ROBZ Jukai Ceremony

speaking in order to get a sense for a name for each of us. I chose my wife and son, and a Ring of Bone dharma buddy with whom I have rubbed shoulders for close to three decades as my ‘informants.’ I confess I was deeply curious about their insights.

We met for the formal ceremony in the zendo on Saturday April 15th. Seven of us had chosen to publicly take the precepts with Nelson presiding. One by one we came forward, reciting the sixteen Bodhisattva precepts one at a time as Nelson had translated them, adding personal comments after reciting each one, if we desired. After completing this phase of the ceremony, Nelson described how he came to our particular name, and finally he handed us our rakusu, with our Buddhist name inscribed on the back. In addition to the Chinese characters, Nelson had written our name large in English and his own Buddhist name and the date. We then recited the traditional rakusu gatha.

I have a new rakusu – one that I sewed over the course of about a year. I have a new practice of wearing, handling, and caring for this rakusu. I recite the verse

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each time I put it on. I also have a new name that Nelson (after much reflection) 'gave me'. This was a years-long process, leading up to a public moment recognizing a practice of ongoing commitment and devotion. That said, this ceremony recognized something that was already living in each of us, long before we took up the Jukai study in the group. Each of us has been dedicated to practicing the Way, guided by the precepts (even if we weren't familiar with the traditional formulation) for many years. Consequently, one could argue, there was no need for a study group and public ceremony – we were already there. But the Jukai study and ceremony, a lot like a marriage, made this commitment public and invites the wider sangha to support our commitment and reflect it back to us. Finally, this process is another beginning, in a process that will go on each day for the rest of our lives.

*Post script:* One of our on-going discussions is how to extend this process to those who want a similar experience, including those who live afar. To date, the current group decided that those of us who participated in the process could be willing to mentor new Jukai groups, with Nelson as the "uber-mentor". So, if you are one of those who is interested in Jukai, let Nelson know.

## DŌGEN AND THE DEER

~ Nelson Foster

One Sunday in mid August, a pair of handsome bucks browsed near the zendo as we went about our rounds. Each carried at least a four-point rack, still in felt, and they exhibited no concern about our presence, bells and clappers, comings and goings. At lunch afterward, members remarked on the ease these fellow creatures appeared to feel among us and on their pleasure in the deer's company. Others pointed out that such habituation to human presence could cost the bucks their lives, come hunting season.

I was reminded of a passage from the Shōbōgenzō Zuimonki, an assortment of brief, presumably extemporaneous talks that Dōgen Zenji delivered to the monastic assembly in the early years of his teaching. Set down by his eventual successor, Koun Ejō, they are more straightforward than other texts gathered under the Shōbōgenzō title and often address matters of a practical nature, like this:

"The actions of wayfarers, whether they seem good or bad, always reflect deep consideration. They can't be understood by ordinary people. In times past, the abbot Eshin [of the Tendai tradition, 11th c.] directed a man to drive off a deer eating grass in the temple gardens. At that time, someone asked, 'The master seems to lack compassion. Why withhold the grass and cause the deer suffering?'

'No,' the abbot said, 'if I didn't chase it away, the deer would get accustomed to humans, and if it met up with a malicious person, it would surely be killed. That's why I've driven it off. Although it seemed cruel to drive the deer away, the profoundly compassionate intention of his heart-and-mind was such.'

[This version of Dōgen's talk is based on translations by Reihō Masunaga, *A Primer of Sōtō Zen* (Honolulu: University of Hawaii Press, 1971), pp. 106-07, and Thomas Cleary, *Record of Things Heard* (Boulder, CO: Prajna Press, 1980), p. 122.)]



*Kura, by Bob Speiser, 2017  
Painted at his teacher's request, for a juried exhibition at a Tokyo museum, shown in August. The character is 'kura', meaning storehouse.*

*"We can store things as a way of caring. Memories too, as when we write."*

## NEWZ FROM THE SANGHA

We are very grateful to Jeff Gold for keeping the Sangha informed as to Anna's and his journey with her current battle with cancer. His gentle and detailed descriptions of Anna and he managing the complexities of a serious illness have been welcome and encouraging.

Anna is currently receiving physical therapy from a local residency rehabil-

itation center after 4 months of being bed bound while recovering from several surgeries for cancer. From there she will head home where she and Jeff are anxious to "rekindle the home fires together this fall season." Jeff shared feeling buoyed by Anna's curiosity and courage through this long journey and wanting "to stay in the moment aside Anna's relaxed smile and gentle breath."

Eric and Jill's son, Evan, is currently majoring in music, at Cabrillo College in Santa Cruz. Evan synthesizes sounds and mixes "samples" on an electronic keyboard – best described as "Electro Hip-Hop Soul." Last year saw Eric get a total hip replacement (now making both sides bionic), and then, six weeks later (yep) winning three first places in the Adult National figure skating competition with his dance partner. That follows through with Eric's youthful experience as a modern dancer in New York City. This year saw the release of his first co-authored book on floodplains from the University of California Press. Woven through all of this, he has been lugging zafus and zabutons to the Bird Path sitting group in Davis, for something like 20 years now of weekly sitting in the local Quaker meeting house. A number of faces we see show up at Ring of Bone found their way to the ridge by following "the Bird's Path."

Bob Speiser shared, "I didn't go to Tokyo (where his calligraphy was shown). Instead I went to a Baroque flute workshop in Seattle. I'd been preparing a sonata with another player and looked forward to rehearsing with him. I'm very glad I made that choice. After some coaching, we played two movements in a master class, with lute, harpsichord and gamba together for the bass part, the first time I could hear it with all voices and respond. What an afternoon!"

Two didgeridoos sit in Kate Duroux's living room these days, along with a ukulele and a guitar. She is learning how to play the ancient instrument from a local teacher. When not practicing, Kate often abides in her art studio, painting on huge canvases these days. Her travels took her to Paris this summer to visit family, friends and familiar places.

"Spaciousness sure inspires" says Andrew Mason, after moving on from 22 years at Open School in Portland, Oregon. As an alternative middle and high school, Open School, under Andrew's leadership, strove to offer its students the greatest opportunity to have their individual and

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# THE HANDY-DANDY EVENT FACTOID SHEET

## 2017

Event	Date	Contact Name/Info	Fees			Deadline
			Core/Sustaining	Associate	Non-member	
Bald Mtn. Assn (BMA) Workday	Oct 15					
Five Day Sesshin	Oct. 20-25		\$155	\$195	\$240	Aug. 16
One Day Sesshin	Nov. 12		\$40	\$50	\$60	Oct. 25
Rohatsu	Dec. 1-8		\$125	155	195	Oct. 1

## 2018

Great Cold Sesshin	Feb. 9-14		\$155	\$195	\$240	Dec. 9, 2017
Weekend Sesshin	March 16-18		\$100	\$125	\$145	Feb. 18
Workday	April 22					
Mts. & Rivers Sesshin	April 28-May 5		\$220	\$280	\$330	Feb. 28
Workday for Nelson & Masa	May 20					
Zazenkai	May 27		\$10 (everyone)			April 27
Seven-Day Sesshin	June 9-16		\$220	\$280	\$330	April 1
Mts. & Rivers Sesshin	Aug. 11-18		\$220	\$280	\$330	June 11
Workday	Sep. 9					
BMA Workday	Oct. 14					
Five-Day Sesshin	Oct. 19-24		\$155	\$195	\$240	Aug. 19
One-Day Sesshin	Nov. 18					
Rohatsu	Nov. 30-Dec. 8	\$125		\$155	\$195	Sept. 30

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social needs met. Amazing stats---90% of students went on to post secondary schools.

Hawaii was the destination for Deirdre and her children and their families this summer. She says she loved exploring with her grandchildren the places she used to take their parents when they were kids. It seems sand, ocean and sea turtles are still the rage for another generation. She also shared a weekend with Anne Dutton this summer in New Haven and was amazed at one year's growth of her backyard garden that has now settled into its own burgeoning destiny. Good thing because Anne is thoroughly engaged in providing professional guidance and encouragement for faculty and staff at Yale Medical School – another kind of garden.

The day after a 10 acre fire near Marsha and Jerry's home, not far from the Zendo, on July 22, 2017, a wedding went off in style in the meadow. Masa and Gary's son, Kai, and Lauren Rizzo were married by Nelson. After an intimate prelude in the zendo with a small circle of family members and family-like members, the main ceremony took place on the south side of the meadow, under a towering black oak where people often camp during sesshin – and where, in 1970, Gary, Masa, toddler Kai, and baby Gen lived during the construction of the Kitkitdizze house. Circles within circles!

The ceremony and the al fresco dinner closer to the zendo were joyous, to put it mildly, and the merrymaking continued at Kitkitdizze, with dancing to music by the extremely local Belfrey Brothers.

The Meeting For the Practice of Business, 8/27/17, was well attended. The Safety Design Committee gave their report on and suggestions for buildings and grounds issues. Several safety issues for sangha members while at the Zendo were also discussed. The work of removing the debris from felling beetle-infested trees continues. The ROBZ Governance Agreement document was reviewed in detail. For specific actions to be taken, see ""Minutes" for the meeting from the secretary, Cindy Leeson, cleeson@hughes.net. Everyone is welcome to these meetings. Your input is greatly appreciated. Next Meeting For the Practice of Business, Oct. 29.

The Topic of the Sangha Circle, May 7, 2017, was "Looking Toward the Future: ROBZ 2017-2030. Participants were asked to write down what they would like to see ROBZ become, and what they might want to offer in the future to sangha members and the community. Participants discussed the current engagement of sangha members and the future of

ROBZ as we consider our close relationship with the Snyder Clan. The list of possibilities generated for the future is lengthy and rich with ideas. Please join the next Sangha Circle to hear more about topics important to Sangha members. Next meeting of the Sangha Circle, November 5.

~ Deirdre Fennessy and Sangha friends

## ADDING MORE RIVER TO MOUNTAINS & RIVERS

While sitting around the closing fire at this August's Mountains and Rivers, discussion turned to the possibility of having a sesshin that emphasizes the rivers aspect of the moniker. With that in mind, a few of the M&R participants are investigating the idea of creating a river trip version of the M&R experience.

To test the concept, there may be a short, small exploratory trip planned for 2018. If anyone is interested in contributing to this inquiry, please contact Jen Long, moderator of the Practice and Care committee - jenlobell@gmail.com, and Reed Hamilton, moderator of Business and Finance - reedhamilton2@gmail.com. If the form of a river trip successfully fits the form of sesshin, we may be coming to you an offering on the 2019 calendar.

Don't try to find the tracks left by the ancestors, search for what they searched for.  
~ Matsuo Bashō (1644–1694)



Pine Trees - by Hasegawa Tohaku (1539-1610)  
Ink on paper, left of a pair of six-fold screens - Tokyo National Museum

# SESSHIN GUIDELINES

Please review the following information if you are interested in attending sesshin.

## SESSHIN SIGN-UP PROCEDURE

1. Heed the deadlines. Space is limited. Early submissions have priority.
2. Send a check for the full fee, your name, address, phone number, membership category, and e-mail to the coordinator. If you don't use e-mail, send a self-addressed stamped envelope.
3. Let the coordinator know if you have a special medical condition or food allergies pertinent to this sesshin.
4. Let the coordinator know if you are unfamiliar with dokusan or meal procedures.
5. If paying the full sesshin fee poses a problem, talk with the coordinator. A fee reduction may be possible.
6. If you are behind in your membership dues, please send with your deposit/fee.

## SESSHIN SIGN-UP CAUTIONS

Your check will be held for deposit until after sesshin.

You may cancel up until two weeks before sesshin and receive a full refund. If you must cancel, please do so as soon as possible to help enable another to take your place. Cancellation within two weeks of sesshin may result in the loss of 25% of your sesshin fee.

Acceptance depends on membership status and the date the coordinator receives your check and is determined at the sign-up deadline. Once accepted, the coordinator will contact you with details about the sesshin or let you know if you are on the waiting list. If you are new to Ring of Bone Zendo, contact the coordinator early so that a participant query can be sent to you, and read *Taking the Path of Zen* by Robert Aitken before you sign up.

Bring a sack supper to the work meeting before sesshin begins. For long sesshin, work meetings begin at 5 PM. For weekend sesshin, work meetings begin at 7 PM.

Plan to arrive early and stay until cleanup is finished after sesshin. Sangha relations are an important part of our practice. If you come from a long distance, please arrange your flight schedule to allow ample time before and after sesshin. We ask you to arrive no later than 2 PM to help with zendo cleanup and other sesshin setup tasks and to settle in and visit with others.

Post-sesshin is also a very important time, especially when it follows a five or seven day sesshin. Plan extra time to unwind and help close down the zendo. Please do not plan to leave before 4 PM at the earliest.

## SESSHIN CHECKLIST

- Bag Supper
- Bowl Set
- Sleeping Bag
- Flashlight
- Slip-on Shoes
- Towel and Toilet Articles
- Dark, Solid-Colored Sitting Clothes
- Warm Clothes
- Rain Gear
- Mosquito Gear (summer)
- Tent (optional)

If you have any questions about sesshin, contact the coordinator.

## MOUNTAINS AND RIVERS SESSHIN

Mountains and Rivers Sesshin are week-long backpacking sesshin, held each spring and summer. Destinations vary from year to year and season to season, according to weather, availability of water, trail conditions, etc. We don't look for difficult circumstances, but they often find us, so it's vital to prepare physically and to equip yourself for inclement weather. Break in new boots beforehand, and minimize the weight of personal gear. Plan on carrying ten pounds of group food and supplies, more or less.

We limit M&R sesshin to fifteen people, so sign up early to make sure you get a place. Participants gather at the zendo (or an assembly point closer to the trailhead) by 5 PM to divvy up the group food and supplies, eat our sack dinners, do some zazen, and go over the cautions and procedures for M&R sesshin. Come earlier than 5 PM for visiting time.

In 2008, we instituted a less strenuous (Easy Wandering) mode of M&R sesshin, and we now alternate between that mode and our standard trips, which entail more days walking under full packs. If you're only interested in one of these two modes, before signing up check with the coordinator about which sort of M&R it will be. If you aren't certain whether you're up to it physically, ask what level of fitness the route will demand.

We take trail planning for these sesshin very seriously, aiming for places wild, relatively untraveled, and within reasonable driving range of the zendo. Usually we do a low desert, canyon, or coastal route in the spring and a high-elevation site in the summer. We make every effort to scout our routes in advance, so if you could assist in the scouting (or have destination ideas), please contact the coordinator.

## ROHATSU

The eight-day Rohatsu Sesshin commemorates the awakening of the historical Buddha. It is a working person's sesshin. Rohatsu is open to part-time and weekend attendance. Please determine your commitment for this sesshin and notify the coordinator when you sign up.

The weekday schedule is 4:30 to 6:30 AM, and 7:30 to 9:30 PM. Participants carry out their practice through the rest of each day in their homes and workplaces. Dokusan with Nelson Foster will be available throughout sesshin. On the last night we sit till midnight. The next morning we close with our annual walk to Bald Mountain and a sunrise ceremony. Bring hats, gloves, warm footwear, rain gear, etc. as the weather is unpredictable. An informal breakfast and cleanup follows.

We welcome people from out of the area to attend Rohatsu during the weekdays as well as on the weekend. Anyone who wishes to stay for one or more of the weekdays, however, must either arrange to spend daytime hours away from the zendo, possibly at the home of a sangha member, or join group activities at the zendo (meals, additional zazen, light manual labor, etc.). When you sign up, be sure to indicate whether you're interested in participating in the weekday activities or will be arranging an off-site program of your own. Just hanging out at the zendo on the weekdays is not an option.

## ZAZENKAI

Zazenkai are one-day sittings that also require advance sign-up. The daily schedule is as follows:

Densho at 9:00 AM, sutras, zazen, bag lunch with sutras, silent break, zazen. Dharma assembly at 2:00 PM led by a sangha member, meadow kinhin, zazen. The Zazenkai will end at 3:50 PM with a closing ceremony followed by tea and cleanup.

## FOUNDING LAYMAN: SUZUKI DAISETZ AND THE DEVELOPMENT OF AMERICAN ZEN

[Editor's Note - Nelson was one of four speakers honored by the Museum of Modern Art in Manhattan, NY, last November to speak about D.T. Suzuki on the 50th anniversary of his death. Friends and members of the East Rock Sangha, Billy and Emily Meegan, Alice Rosen and beau Roy Money, Lisa Kaston, Joanne Dornan and her son Dominic Auciello, and Anne Dutton were fortunate to attend the celebratory occasion and share dinner with Nelson afterwards. Following is a shortened version of the talk he gave.]

I first set foot in a zendo in Honolulu six years after his death, home for a summer break from college and eager to discover who I was, really. The little temple, just five minutes from my parents' place and dignified by Nakagawa Sōen Rōshi with the name Koko An, belonged to Robert and Anne Aitken, who had, in the riotous Sixties, managed to establish it as the seat of a lay community called the Diamond Sangha. Bob Aitken, to speak of him the way I knew him initially, looked up to Suzuki Sensei as a guiding light from the time that he first conceived an aspiration to the Way until the end of his own long life. He met him, as many of us did, through a book, in his case R.H. Blyth's *Zen in English Literature and Oriental Classics*. Suzuki Sensei's writings had triggered Mr. Blyth's interest in Zen, and the two men had gotten acquainted after Blyth moved to Japan in 1940.

*Zen in English Literature* ignited young Bob Aitken's curiosity about Zen, and a strange, happy twist of karma brought him together with its author in a Japanese internment camp outside Kobe, late in World War II. He and Blyth spoke about Suzuki Sensei then, and in 1949, when the Second East-West Philosophers' Conference convened in Honolulu, he got a chance to meet the venerable layman himself. Recalling the occasion in a "memorial" essay, he wrote,

*There were many stars at the conference ..., but Sensei by his manner ... stole the show. It was just after F.S.C. Northrup had published The Meeting of East and West. Everyone was uncomfortable with the conceptual formulations in this work, but only Sensei could pinpoint the problem. I remember the chuckles of amusement among the scholars when*

*he remarked, "The trouble with the 'undifferentiated aesthetic continuum' is that it's too differentiated."*

In 1949, the future Aitken Rōshi had been practicing Zen for two years. Having returned to Honolulu and become a graduate student at the University of Hawai'i, now he seized the chance to ask the visiting sage whether to go back and continue his practice with Senzaki in LA or to set his sights on Japan. Suzuki Sensei not only directed him unequivocally to Japan but also helped him procure a visa and steered him to Engaku-ji, the very monastery where [Suzuki's teacher] Shaku Sōen had earlier presided and where, at war's end, Suzuki Sensei had spearheaded development of Matsugao Buddhist library. Alas, when Bob Aitken reached Engaku-ji in 1951, the rigors of monastery life promptly reduced him to a physical wreck. Once again, however, Suzuki Sensei went well out of the way to help, insisting that he recuperate on the library grounds and welcoming him into its programs during the weeks his recovery required.

It seems unlikely that this busy man, generous though he obviously was, could extend to every earnest beginner the personal attention he gave my late teacher. Whatever the genesis or chemistry of their bond, it held firm for the fifteen years that remained of Suzuki Sensei's life. To quote again from Rōshi's reminiscences, "... we kept in touch. Whenever he visited Hawai'i or when Anne Aitken and I visited Japan, we always had tea or a meal together." In 1964, when Suzuki Sensei made what proved to be his last trip to the islands, charming participants at yet another East-West Philosophers' Conference, he took time out to speak to the sangha at Koko An, their home-turned-zendo where I later occupied a mat.

Returning to Suzuki Sensei's role in fomenting Zen practice in the West, I want to switch now to the second vector of his influence that I and many others have felt, whether they realized it or not—poet and essayist Gary Snyder. I wish he were here today to tell you the impact that Suzuki Sensei had on his life, but fortunately, almost as good is a short piece he published called "On the Road with D.T. Suzuki," a title wittily distinguishing his path from the trajectory of Jack Kerouac and other so-called "Beat" writers with whom he's carelessly lumped and, at the same time, referring to a crucial turning point on that path.

Gary describes it as follows:

*"I clearly remember when I first read a book by D.T. Suzuki; it was September of 1951, and I was standing by the roadside in the vast desert of eastern Nevada hitchhiking the old Route 40. I had found his book a few days earlier in a "meta-physical" bookshop in San Francisco. I was on my way to enter graduate school in Indiana, and here by the highway in the long wait for another ride I opened my new book."*

The book was *Essays in Zen Buddhism*, the first of three anthologies Suzuki Sensei produced under that title, and Gary reports that the vastness of the desert and the sparsity of traffic afforded him plenty of room to read. The essays, he says, "catapulted me into an even larger space; and though I didn't know it at the moment, that was the end of my career as an anthropologist."

Gary sailed to Japan in 1956, and five years afterward, as he tells the tale, "Finally I got to meet him: at a little dinner party at Ryoko'in, Kobori Rōshi's temple in Daitokuji," a dinner he attended as a member of Ruth Sasaki's staff. He was too junior in the group to be seated near the guest of honor or to converse with him but recalls, on taking leave, "I got to bow my head to Dr. Suzuki and say a few stumbling things, and I almost wept." By that time, Gary had become a student of Oda Sessō Rōshi, whose lineage went back to Shaku Sōen, the selfsame master who'd guided both Suzuki Sensei and Senzaki Sensei. Small wonder he felt such poignant kinship with that evening's distinguished guest.

No one, not even Gary himself, can quantify Suzuki Sensei's overall influence on him or say how much of that flowed on through him—to me, to the sangha he founded, or to the myriad others he's reached with his books and readings worldwide. But he writes that "D.T. Suzuki gave me the push of my life and I can never be too grateful," and I think the rest of us can be grateful for that, especially those of us who've taken Zen up as a practice.



# NOW IS THE TIME TO RENEW FOR 2018!

Your membership category might change each year. Choose the level of participation in ROBZ activities that you will commit to in 2018. *(If you are new to ROBZ, please get actively involved in ROBZ activities for a year and then apply for membership.)*

FORM OF PARTICIPATION	EXAMPLES	SUGGESTED CORE INVOLVEMENT
1. Weekly Zazen at ROBZ	See calendar for schedule	Twice a month
2. Work	Serving on the committees, preparing the newsletter, planning Mts. & Rivers sesshin, planning sesshin meals, shopping for sesshin food, attending workdays, special projects, being a pool leader, coordinating sesshin	Three days a year (approx. 24 hours) including at least one workday
3. Sesshin Attendance	Attending sesshin	Three to four times a year
4. Meetings	Meetings for the Practice of Business, see calendar	At least six times a year
5. Other	Sangha Circles, Dharma Workshops, Buddha's Birthday, Founders' Day	Three to four times a year



Please read the following to decide which membership category best fits your available time & intention for 2016:

- I will maintain an ongoing but infrequent pattern of participation in ROBZ activities. I may or may not consider ROBZ my home zendo. I declare myself an associate member for 2016.
- I consider ROBZ to be my home zendo & will participate regularly in at least three of the five ways listed in the table below. This will include weekly zazen (twice a month or more), at least one sesshin during the year, or both. I declare myself a sustaining member for 2016.
- I consider ROBZ to be my home zendo & will participate regularly in four of the five activities listed below at the suggested core level of involvement. I have applied to the Practice & Care Committee for core membership and been accepted. I declare myself a core member for 2016.
- I would like to just receive the newsletter.

NAME \_\_\_\_\_ PHONE \_\_\_\_\_ EMAIL \_\_\_\_\_

ADDRESS \_\_\_\_\_

I prefer to be contacted by:  Phone  Email  Postal Service

I prefer to receive the newsletter by:  Email  Postal Service

It is important that you send this form along with a check payable to ROBZ (\$40 for membership or \$15 for newsletter only) to:

*Cindy Leeson, P. O. Box 676, Colfax, CA 95713*

## SESSHIN LEADER POOLS

Sangha members interested in a leadership position should contact the appropriate pool leader. If you are listed in a pool and your availability has changed, please advise the pool leader (named in **bold italic**).

TANTO: Judyth Collin, Kate Duroux, Allan Finlay, Reed Hamilton, Anna Gold, Eric Larsen, Greg Leeson, Cindy Leeson, **Jenny Long**, Andrew Mason, Steve Mulford, Jim Pyle, Masa Uehara

JIKIJITSU: Sheelo Bohm, Walt Carnahan, Kate Duroux, Allan Finlay, Anna Gold, **Reed Hamilton**, Mike Kelly, Michael Keown, Eric Larsen, Cindy Leeson, Greg Leeson, Jenny Long, Andrew Mason, Steve Mulford, Nate Popik, Jim Pyle

JISHA: Sheelo Bohm, Judyth Collin, Kate Duroux, Allan Finlay, Anna Gold, Reed Hamilton, Eric Larsen, **Greg Leeson**, Jenny Long, Andrew Mason, Steve Mulford, Jim Pyle

INO: Johanna Bangeman, **Kate Duroux**, Anne Dutton, Anna Gold, Eric Larsen, Cindy Leeson, Greg Leeson, Jenny Long, Andrew Mason, Steve Mulford, Nate Popik, Dana Turner, Masa Uehara

TENZO: Bob Abugov, Sheelo Bohm, **Judyth Collin**, Kate Duroux, Anna Gold, Michael Keown, Andrew Mason, Chris Mulford

SESSHIN COORDINATOR: Sheelo Bohm, Judyth Collin, Reed Hamilton, **Michael Keown**, Eric Larsen, Cindy Leeson, Greg Leeson, Keith Melton, Steve Mulford, Jim Pyle, Masa Uehara, Jay Veazey, Lynne Westerfield

## DĀNA

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We appreciate your spirit of giving!

## GENERAL INQUIRY & ADDRESS CHANGES

Please send general inquiry and changes of your contact information to:

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Submissions of original artwork, poetry, articles, photographs or anything else that might be of interest to the sangha are appreciated. Please send any materials to:

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The deadline for the next issue will be March 1st, 2018

If you would like to become more involved with creating this newsletter, please write to the editor at the above email address.



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RING OF BONE ZENDO





# RING OF BONE ZENDO CALENDAR OF EVENTS

## GENERAL INFORMATION

[1] zazen occurs year-round on Wednesday nights, except during January and July and on the dates of Feb 14, June 13, Oct 24 and Nov 21. [2] Nine dates have been set aside for Meeting for the Practice of Business (MPB), but as few as six MPBs may actually occur, with the remaining dates utilized for other purposes, at the discretion of the Moderator. The expected use of each date will be announced well in advance. [3] View from the Hojo is an informal, semi-annual review of practice and teaching matters, delivered by Nelson Foster.

<i>Date</i>	<i>Event</i>	<i>Time</i>	<i>Coordinator</i>
Oct 20-25, 2017	Five-Day Sesshin (taught by Michael Kieran)		Steve Mulford
Oct 29	Sunday Zazen Meeting for the Practice of Business (MPB)	9:30 am – noon 12:15 – 2:15 pm	Moderator
Nov 5	Sunday Zazen Potluck Lunch Sangha Circle – Topics TBD	9:30 am – noon noon – 1 pm 1 pm – 4 pm	TBD
Nov 12	One-Day Sesshin	9 am – 4 pm	Cindy Leeson
Nov 19	Sunday Zazen	9:30 am – noon	
Nov 26	Sunday Zazen MPB	9:30 am – noon 12:15 – 2:15 pm	Moderator
Dec 1-8	Rohatsu Sesshin		Marsha Stone
Dec 10	Sunday Zazen	9:30 am – noon	
Dec 17	Sunday Zazen Potluck Lunch/ Work Hour	9:30 am – noon noon – 2:30 pm	Buildings & Grounds
Dec 24	Sunday Zazen (subject to cancellation)	9:30 am – noon	members@ringofbonezendo.org
Dec 31	Sunday Zazen (subject to cancellation)	9:30 am – noon	members@ringofbonezendo.org
January 2018	Zendo closed this month		

## FLOWERS-TO-DUST TRAINING SEASON

Feb 4, 2018	Sunday zazen Potluck Lunch/ Work Hour	9:30 am – noon noon – 2 pm	Buildings & Grounds Chris Mulford
Feb 9-14	Great Cold Sesshin		
Feb 14	No evening zazen		
Feb 18	Sunday zazen	9:30 am – noon	
Feb 25	Sunday zazen Sack lunch MPB	9:30 am – noon Noon – 12:30 12:30 pm – 2:30 pm	Moderator
Mar 4	Sunday zazen Potluck Lunch	9:30 am – noon noon – 1 pm	
Mar 11	Sunday zazen Sack lunch, View from the Hojo	9:30 am – noon noon – 1:30 pm	
Mar 16-18	Weekend Sesshin		Marsha Stone
Mar 25	Sunday zazen Sack lunch MPB	9:30 am – noon Noon – 12:30 12:30 pm – 2:30 pm	Moderator
April 1	Sunday zazen Potluck Lunch Dharma Event: the Heart Sutra Revisited, Part 1	9:30 am – noon noon – 1 pm 1 – 4 pm	Nelson Foster
April 8	Sunday zazen Sack Lunch / Buddha's Birthday celebration	9:30 am – noon noon – 1:30 pm	K Duroux, A Finlay
April 15	Sunday zazen	9:30 am – noon	
April 22	Zendo Workday	9 am – 4 pm	Sheelo Bohm
April 28-May 5	Mountains & Rivers Sesshin (backpacking) trail leader, Lynne Westerfield		Reed Hamilton
April 29	Sunday zazen Sack lunch MPB	9:30 am – noon Noon – 12:30 12:30 pm – 2:30 pm	Moderator
May 6	Sunday zazen Potluck Lunch	9:30 am – noon noon – 1 pm	

May 13	Sunday zazen Sack lunch Dharma Event: The Heart Sutra Revisited, Part 2	9:30 am – noon noon – 12:30 12:30 – 3:30 pm	Nelson Foster
May 20	Work Party for Nelson & Masa	9 am – 4 pm	Sheelo Bohm
May 27	Zazenkai	9 am – 4 pm	Kate Duroux
June 3	Sunday zazen Potluck Lunch Sangha Circle (topic TBD)	9:30 am – noon noon – 1 pm 1 pm – 4 pm	Practice & Care
June 9-16	Seven-Day Sesshin		Jim Pyle
June 13	No evening zazen		
June 17	No Sunday zazen		
June 24	Sunday zazen Sack lunch MPB	9:30 am – noon Noon – 12:30 12:30 pm – 2:30 pm	Moderator
July	Zendo closed this month		

## SEEDS-TO-SNOW TRAINING SEASON

Aug 5	Sunday zazen Potluck Lunch/ Work Hour	9:30 am – noon noon – 2 pm	Building & Grounds
Aug 11-18	Mountains & Rivers Sesshin (backpacking)		Eric Larsen
Aug 12	Sunday zazen	9:30 am – noon	
Aug 19	Sunday zazen	9:30 am – noon	
Aug 26	Sunday zazen Sack lunch MPB	9:30 am – noon Noon – 12:30 12:30 pm – 2:30 pm	Moderator
Sept 2	Sunday zazen Potluck View from the Hojo	9:30 am – noon noon – 1 pm 1 pm - 2 pm	
Sept 9	Zendo Workday	9 am – 4 pm	Sheelo Bohm
Sept 16	Sunday zazen	9:30 am – noon	
Sep 23	Sunday zazen Sack lunch MPB	9:30 am – noon Noon – 12:30 12:30 pm – 2:30 pm	Moderator
Sept 30	Sunday zazen Sack lunch / Founders' Day	9:30 am - noon noon – 3:30 pm	Kate Duroux
Oct 7	Sunday zazen Potluck Lunch / Work Hour	9:30 am – noon noon – 2 pm	
Oct 14	Bald Mountain Assn Workday (sack lunch)	9 am – 4 pm	Sheelo Bohm
Oct 19-24	Five-Day Sesshin		Michael Keown
Oct 24	No evening zazen		
Oct 28	Sunday zazen Sack lunch MPB	9:30 am – noon Noon – 12:30 12:30 pm – 2:30 pm	Moderator
Nov 4	Sunday zazen	9:30 am – noon	
Nov 11	Sunday zazen Potluck Sangha Circle (topic TBD)	9:30 am - noon noon – 1 pm 1 pm – 4 pm	Practice & Care
Nov 18	One-Day Sesshin	9 am – 4 pm	Greg Leeson
Nov 21	No evening zazen		
Nov 25	Sunday zazen Sack lunch MPB	9:30 am – noon Noon – 12:30 12:30 pm – 2:30 pm	Moderator
Nov 30 – Dec 8	Rohatsu Sesshin		Marsha Stone
Dec 9	No Sunday zazen		
Dec 16	Sunday zazen Potluck Lunch / Work Hour	9:30 am – noon noon – 2 pm	Building & Grounds
Dec 23	Sunday zazen	9:30 am – noon	
Dec 30	Sunday zazen Sack lunch MPB	9:30 am – noon Noon – 12:30 12:30 pm – 2:30 pm	Moderator