

RING OF BONE ZENDO

SPRING 2018

WWW.RINGOFBONEZENDO.ORG

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

GARY SNYDER TAKES HIS PLACE

Snippets taken from Andrew Nixon's interview with Gary for Capitol Public Radio.

Governor Brown recently inducted Gary Snyder into the 11th round of the California Hall of Fame. Now at 87, Gary has reached critical acclaim with more than 20 books of poetry and prose.

He is being honored for exemplifying the state's innovative spirit. Among the honorees are big names like Steven Spielberg, plus lesser known, but just as important Californians, like Native American basket weaver Mabel McKay.

As part of the beat generation of poets in the 1950's, Gary says, "We didn't have a big theory of what we were doing. We were trying to just simply loosen up the heart and mind of people and ourselves."

Gary says he's striven to show how nature and community are interconnected. If a person gets that while taking in his work, he says he's successful. He quoted this line as an important one for him:

"Nature is not a place you visit, it's a home. It is home, which is true. So, make where you are home."

FOUR CHANGES, FIVE BOWS

In the summer of 1969, as an earnest, widely searching 20 year-old, I first was astounded by a broadside of "Four Changes". As Gary later wrote in *Turtle Island*, the piece was "in response to an evident need for a few practical and visionary suggestions." I definitely had such a need, often feeling intensely stuck and despairing, and "Four Changes" pointed the way. Certainly Gary's analysis of our collective ecological/political/cultural crisis rang true at a depth and as a connected whole I had not experienced elsewhere. And in pointing out specific actions we could take collectively and individually in relation to core juggernauts (population, pollution, consumption), Gary kindled the fires with urgency and a sense that we could

co-create the needed transformation. Indeed each time I read the piece (and I read it many, many times in those days), with each sentence I felt a call and a clarity and a direction. . . until I came to the last line. After the increasing momentum of the piece, the last line stopped me in my tracks, every time:

Knowing that nothing need be done, is where we begin to move from.

Questions arose: "What does that mean?" "What are our actions and movements in that light?" "What is the mind that knows such a thing?" "Is there a path to such a knowing?"

That line entered me and has resided now for these 49 years. It's not that I call up its remembrance. The line simply emerges, especially during times of quandary or consternation. It asks that it be entered.

A few days ago, I looked up "Four Changes" on the Internet and discovered another version, which emerged in 1970. In that variation, sixties counter-cultural language was minimized or eliminated, rendering a more focused and possibly more accessible piece.

One noticeable absence in that second version is the last line of the original, the line that calls to me. I imagine that its absence may have made the piece more accessible to the multitudes. But for me that last line will always be present, in bold and underlined. And I stop there in the midst of reflection and action, because I must, because that's the heart of it.

Thank you.

I bow down in roadside gravel.

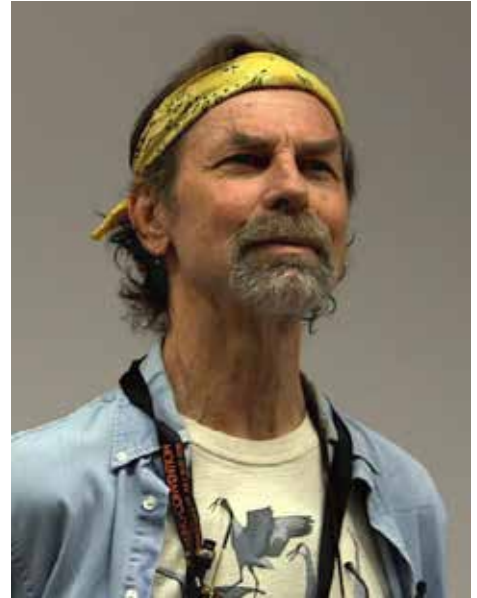
I bow down on the trail and off the trail.

I bow down in the corner offices of large corporations.

I bow down in Capitol Buildings.

I bow down in bee gardens.

~ Pat Ferris



DALE PENDELL 1947-2018

It's futile, even sacrilegious, to drown a person's virtue with words. Especially when said person is no longer able to muster any defense. Nevertheless, Dale Pendell is gone and, for my violent travesty, I apologize to Dale's friends and lovers, as well as to his muse and ally and wife Laura. For Dale himself, I carefully

place tobacco leaves on the four corners of my humble lot here in suburban Maryland.

In meditation, at times, the senses are awakened, and the sounds and

colors make inroads until the superficial world of walls and shallow suppositions disappears. As a fellow Zen Buddhist, Dale enjoyed our practice, but also delighted in employing additional roads to his wisdom, metamorphic journeys concocted by plants, yeasts, fungi, toads, and errant chemists. Such journeys were Dale's "Poison Path." By his path's very

From the Sky
The sandhill cranes are leaving soundings from the sky songbirds from Central America begin to arrive. Flitting through the bushes snowpatches on the ground truck still in four-wheel drive.
~ Gary Snyder, from *This Present Moment: New Poems* (2015), by permission of the author

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name, he acknowledged its method and its madness and its hazards. Don't say he never warned you!

Indeed, having seen amateurs who mis-dosed themselves into derangement, addiction, or death, I never traveled with Dale on the Poison Path. But we did hike together on Mountains and Rivers sesshin until ten or so years ago. He was a brilliant naturalist, our generous guide to the local inhabitants: the former Native American people, the rocks, the trees, and the herbs. And on one of those sesshin he encountered his muse and future wife, Laura, who hailed from what is now East Rock Sangha. When they first touched it was, I later heard, as if 'lightning struck.'



Fox

Ink on paper drawing by Dale Pendell

Dale flourished with Laura. From his roots as a naturalist, scholar, poet, and author, he blossomed into a celebrated artist, storyteller, and oracle, opposing forces alloyed into unanticipated congruence. To a woman who spoke of her lack of direction, her hollow feeling of being lost, Dale responded,

"Maybe try some of this magic stuff? Leaving a little flower offering, or tobacco offering at four cardinal points, or by your door every day. It doesn't take much, some of the old ones said, to push the world over into the right direction. It just needs a little help ... from you. Just leave a little offering; something that makes the world a little more beautiful."

Magic. Dale made this world 'a little more beautiful.' I look at the flowers and trees and rocks he taught me about and still enjoy his voice.

Check out some of his oracular madness:

Pharmako/Poeia: Plant Powers, Poisons, and Herbcraft

Pharmako/Dynamis: Stimulating Plants, Potions & Herbcraft

Pharmako/Gnosis: Plant Teachers and the Poison Path

Salting the Boundaries

The Language of Birds

Inspired Madness: The Gifts of Burning Man

Seeking Faust

Equations of Power

The Great Bay: Chronicles of the Collapse

Walking With Nobby: Conversations with Norman O. Brown

~ Bob Abugov

A Memorial to Celebrate the Life of Dale Pendell will be held

April 14th at 2:00 pm at the

North Columbia Schoolhouse Cultural Center

17894 Tyler Foote Road Nevada City, California

DRIVING UP FOR THE VIEW

Every once in a while I have the urge to head to the top of Mt. Tamalpais to exhilarate in the 360 degree view of the Bay area and beyond. Being able to overview the landscape where I live out my life is somehow exciting and comforting. The beauty of the view from the top is awe-inspiring.

Making the four hour drive to the Zendo to hear the "View From the Hojo" has a similar dynamic. Sitting on my zafu with Sangha members is the most important perspective when I am there, but hearing more about the context in which I sit from Nelson who sees the overview makes the sitting more expansive. Circling round with 15 or so Sangha members to hear Nelson speak and answer questions rather informally around the issues affecting his life and ours cannot be conveyed fully in words,

hence my drive up for the technicolor view. It was well worth it.

When Nelson talks about meeting up with Zen teachers from the Diamond Sangha and also from the broader international Zen community, I am delighted that that there is a larger community of which I am part. Together our sitting has a much greater impact on the well being of the planet. I feel like we need all the help we can get to sustain a healthy life going forward.

The new governance system that the Sangha has been working on for more than three years has intrigued me from afar. Nelson mentioned that the process is finished and the implementation begun. The more I get to know about it, the more I see its value and function. Having attended one of the most recent Meetings for the Practice of Business, I see how much work it takes to maintain the organization of Ring of Bone and its facilities as a Zen center; the care of the Sangha; the upkeep of the website; the importance of the newsletter; the email communications; and relationships with the local community. It is all volunteer work and takes commitment from able-bodied and skilled participants. I am glad I can work on the newsletter to provide a yearly calendar and news of the Sangha to help build a cohesive community.

Every time I walk down the hill to the Zendo, I pass Gary Snyder's house and marvel at his proximity to the Zendo and his history as our principal founder of ROBZ. Nelson reminded us that Gary would be speaking March 11th at the Zendo about his relationship with Ruth Sasaki, an early mentor of Gary's. Nelson mentioned that we'd have another special guest on the afternoon of Gary's talk: Rinzai priest and author Soiku Shigematsu, an honorary founder of ROBZ. I am disappointed I won't be here to hear them. Nelson also noted Gary's induction into the California Hall of Fame this year. His poetry certainly has been a voice for the natural history of the land and the people and plants and animals who inhabit it. By association, I feel honored to be a Sangha member with Gary who laid down deep roots to birth this Sangha.

Did you know a sesshin is being planned for 2018 that will be river rafting down the Klamath River? We have 'Mountains and Rivers' sesshin and now the emphasis will be on the rivers part for this test-run sesshin. For those whose backs have balked at carrying a fully

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loaded backpack, the river ride may be a nice alternative. I appreciate the care and consideration being acted on to make the more stringent aspects of Zen practice accessible to the many.

Nelson shared being present at the death of Dale Pendell, a long-time Sangha member. I know more about Dale now than I did before he died and I am grateful to Nelson for sharing with us his unique experience. I am curious these days, as I age, what death will be like for me. To hear Nelson share with such compassion and dignity for Dale and his circle of loved ones, I have a better idea of what might be in store for me.

Many more topics were carefully sculpted in Nelson's words about his writing projects, the next Jukai cohort, the safety measures enacted by the Practice and Care Committee, facility upgrades, and more. The view was expansive.

~ Deirdre Fennessy

ROHATSU SESSHIN, 2017

Friday, December 1 - Organizational meeting at 5:00 pm. The day was unusually cold. I was late, when I thought I would be early. Stow my gear away and take my place in the Zendo. Twenty people attending for the start. Cautions given, work assignments reviewed, time allotted for questions and comments, then break for the work teams to meet and organize, and the last opportunity for greetings and conversations before silence.

Darkness complete as the first block of sitting begins. The Zendo quiet, the light dim, the soothing sound of the stove and feeling the trace of warmth in the air, just enough to mitigate the cold without precluding the desire for additional warm clothing. Entering the practice, the rhythm of the breath against the capriciousness of the mind. Think of not thinking. Relax the body muscle by muscle; arms, shoulders, back, thighs, knees, feet. Sit, seiza position, on the zafu, no distraction from pain yet, falling into the rhythm of the breath, then the rhythm of zazen and kinhin until the first block ends.

Prepare for sleep, quickly before the lights go out. I pull out a long pad onto the deck of the Zendo and put on it a sleeping pad and a sleeping bag. Glad that I brought a down bag because

the air is cold, probably in the thirties, with a bit of breeze that adds to the effect. Snuggle down, but despite being exhausted from the activities of the day and the sitting, sleep comes slowly, and then only fleetingly. Fully awake, sometime after midnight I have to pee. Lay in the bag for some time trying to brace for the cold when I emerge, but finally can wait no longer. One of the benefits of old age is regularly experiencing the solitary moments of the magic hours after midnight and before dawn. This night, more than ever, standing out in an altered forest bathed in the perfect light of a moon two nights from full, the only sounds those coming from my own body and the response from the ground beneath me, the cold seems to diminish and I want to savor and sink into each moment.

Back to fitful sleep until the morning call at 4:00 am.

Move quickly in the morning cold to dress, put away sleeping gear. Step into the relative warmth of the Zendo to sit, breathe and wait for tea, fortified against the cold by layers of clothing. The blissful hot tea moves through me like an opioid. Lights dim, setting the environment for the first block of meditation.

Sit, kinhin, sit, kinhin, dokusan, (wait for last call to minimize time in the cold), sit, kinhin, sit, kinhin, sit for first meal. Morning break. Move to kitchen and meditate on washing the dishes and the pots and cleaning the counters. Dry and put away the breakfast things. Leave the kitchen ready to prepare the next meal. Seek refuge from the cold in the Zendo and lie for a few minutes before the call to the next block of zazen. And thus the morning goes and through the midday meal. By early afternoon the dearth of sleep and the increasing pain in my knees make meditation a challenge. After the dharma talk in the afternoon, I bring in a chair for the sitting. Much more comfortable. Too much, in fact. The pain is gone but the sleepiness is magnified by comfort. The cold and cloudiness of the day reinforce the fatigue. Now every sitting block is a struggle to stay awake.

Accepting the kyosaku when offered helps, but not enough. Thinking more on whether to sleep outside again or move into the Zendo. Feeling uncertain that I can continue with the sesshin through Monday morning. Tired, uncomfortable, plagued by self doubt—not the spirit of Rohatsu.

Evening zazen ends. Step outside the Zendo, and it's colder than ever. No doubt now; sleeping in the Zendo. I find floor space near the door to minimize disturbing others during the inevitable mid-night excursions. Snuggle into my bag, warmer than the night before, but sleep still comes slowly. Consider the irony of not being able to sleep now while not being able to stay awake during zazen. I try counting breaths, and wake some time later. Listening to rain on the Zendo roof. I struggle to put on clothes and move out into the cold, wet



night. Raining too hard to move away from the Zendo, I find an appropriate spot on the edge of the deck and stand listening to the rain. Back in the Zendo, back in the bag to find sleep until the next morning call.

The morning program repeats – zazen, kinhin, dokusan, breakfast, kitchen duty, break. Something shifts during the morning meditations. The meditation is more focused, the pain mitigated by the chair. I now know that I will be here Monday morning for the end of the sesshin. And so the day passes. I get past the fatigue in the afternoon and evening. I know what the night will bring. The sky has cleared and the post-midnight world is full of moonlight, even more so than the first night. Adding to the splendor

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of the light and the silent forest is the look and feel of the frost forming on the stepping stones and wood platform exposed to the sky next to the Zendo. The program that morning is different as it ends after first meal, to resume that evening. But not for me. With an unexpected but welcome sense of presence, purpose and peacefulness, I head home, as planned, to return only for the last night of Rohatsu.

Thursday night zazen, then sleep in the Zendo until the call Friday morning – 4:30 – get to sleep in. Morning meditation until the light is just sufficient for a kinhin to Bald Mountain. We walk, in line, in silence, in meditation up the road, then the trail, then the rocky path until we reach a circle of open space surrounded by high, dense manzanita. The calls, the acknowledgment of those who could not be there. Three times around the circle, then back down the path. The sun now casting a dull orange glow above the mountain horizon to the east. We stop when we emerge from the manzanita to look to the east. In our silence we hear the howl of a coyote, or perhaps some other spirit, far off and beneath our gaze. Back down the trail and the road to circle the Zendo three times.

The end of this Rohatsu. Time for a warm, memorable breakfast prepared for us as we walked the mountain. Gather in the Zendo to share food and spirit within the Sangha and dwell, in the moment, on the essence of Rohatsu.

~Ed Sheffner 1/8/18

REMEMBERING CAROLYN GLASS

I met Carolyn sixteen years ago. We arrived at the Sacramento airport and traveled together to sesshin at Ring of Bone. Our group stopped in Nevada City for lunch on the way and we had a chance to begin our friendship. I liked her immediately. We sat next to one another during sesshin and continued our conversation afterwards.

Carolyn was interested in the Palolo Zen Center in Honolulu, Aitken Roshi, the residency program, and the Sangha. As I had practiced there for several years, and served as the Temple Keeper before moving to Wyoming, I had lots to share. We had phone conversations later, I sitting on my picnic table in Lupine Meadows under the Tetons and



Sky
Lithograph by Mark Fennessy

Carolyn at home in New Hampshire, contemplating a radical move. I loved talking with her. She was grounded, solid. She listened well and asked lots of questions. She made me want to hear her more and understand her more—a funny thing to say, I guess, but true.

Over the years I knew Carolyn I spent little time in her presence. Besides our initial meeting I saw her briefly when I visited Hawaii years later. By then she was Roshi's assistant. Once on the Olympic peninsula attending an event for a friend, and sometime after that my husband Jack and I had dinner with her in Hood River, Oregon, where she also met our dog Rio. Carolyn loved dogs, cats, and people.

For several years Carolyn and four others of our Sangha had regular phone meetings. Five women on the phone talking and listening—often all at once, some of us 3,000 miles apart. I am and continue to be grateful for this group. Supporting one another meaningfully from afar. Maybe not so far. My love and appreciation for Carolyn grew through the years as I listened to her story, her support and suggestions. I felt her unique Carolyn-ness to each of us in the group. I hear her voice and find it frustrating not to be able to convey it.

Carolyn fell in love with an artist just before she was diagnosed with a rare blood cancer. At that time she had been in Portland for several years, much of that

time working for Sisters of the Road, a cafe serving good food to the homeless and others in need of a healthy meal in a friendly place. She was a senior fund-raiser and program developer. She counseled when needed and shared an immeasurable number of hugs with clients and coworkers. She was part of a circle that decided to pay all workers from the kitchen to the directors the same wage. While in Portland, Carolyn sat at Andrew Mason's house where Kai Snyder sometimes sat too.

I am reminded of Nelson or a Tanto in the Zendo sometimes saying "steady" when I think of Carolyn facing her illness. She walked through medical research and decisions, symptoms of her illness, feelings for her future and decisions about how she would spend the rest of her life. Steady, even when not.

Carolyn chose to move back to Hawaii, to the Big island, to the home of her sweetheart, to surround herself with love, art, friends and Sangha. She didn't waste time, she loved her life. The quality with which she faced her life to the end is unforgettable.

I wasn't able to attend any of the memorial services for Carolyn in Hawaii, but I needed to honor her—to ring the bell. I set up an altar on the porch—our moose rack, like an upturned palm, full of bird seed; Quan Yin, incense and water offerings—prayer flags, a bright red

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amaryllis. I rang the densho (half of an oxygen tank, well rusted) for each year of her life ending with a long accelerando, lighting a stick of incense at the start of every decade. Jack sitting nearby along with the pine marten, ermine, so many birds....

Recently at sesshin, I wanted to write a dedication for Carolyn, but felt painfully stuck as to what I wanted to say. What was my wish? Then while the dedications were being chanted, I knew.

Carolyn, I wish for you to hear my— Thank you!!! Thank you for your unique quality—your kindness, your care, your practice, your gifts. Thank you for your fullness in living and in dying—I will be informed by you for the rest of my life.

~ Dana Turner

PALOLO FUNDRAISING

Contributed by Andrew Mason

Palolo, home to the Honolulu Diamond Sangha and source of inspiration for many of us, is undergoing its first major renovation. The HDS is seeking support large and small to complete a campaign of approximately \$120,000 to update plumbing and install permanent flooring in the temple where Nelson and Aitken roshi taught, and is the home temple for Michael Kieran. Fundraising is almost 80% toward the goal and a matching gift will double contributions (up to the \$50,000 match). Gifts can be made to:

*Honolulu Diamond Sangha,
Residence Hall Renovation,
2747 Waiomao Rd, Honolulu, HI 96816*

*email: info@diamondsangha.org
phone: (808) 735-1347*

ONE DAY SESSHIN

In 2016 we had a Sangha circle at the Zendo on "Practice and Aging," about the challenges of formal practice with our aging bodies. Not surprisingly it was well attended as many of us sit with injuries and other physical challenges, or even choose not to sit because of these physical challenges. Even with the accommodation of sitting in a chair or doing kinhin outdoors during a period of zazen, the immobility of a full sesshin can still be physically very painful. Out of that discussion came a desire to have some modification of our forms that would allow us to sit sesshin in some fashion. Many ideas were suggested. One that

seemed attractive was the possibility of having more one-day zazen, but with Nelson offering dokusan as during sesshin. In that way we would experience a little bit of sesshin in a length of time that those of us with physical challenges could manage.

Chris Mulford and I then brainstormed schedule, meals, etc., with input from Nelson, and we brought this idea of a one-day sesshin to the Sangha for consideration. The Sangha approved it as an experiment. We decided on a date for the upcoming year, November 2017, and started planning the day.

A total of 17 people signed up for this sesshin. With some trepidation about the physical challenges I might experience, I signed up after not having sat sesshin for about 10 years. I thought, "Here's my chance, just try." I'm glad I did because I indeed did do it and had an amazing, full and complete, one-day sesshin. That little taste led me to sign up for the weekend portion of Rohatsu the following month, which was one of the best sesshin of my life! I didn't realize how much I missed sesshin and the limitless practice opportunities that present themselves—waking up, brushing my teeth, cooking breakfast, bowing, chanting, walking, sitting...

With the success of this experimental, one-day sesshin we scheduled another for Sunday, November 18, 2018. While this sesshin is open to everyone, I highly recommend it to anyone who, like me, has difficulty sitting day after day, hasn't sat in a while, or perhaps someone who has never sat sesshin. Even one day of zazen with a group is a full and complete sesshin, which mere words cannot describe.

~ Cindy Leeson

PRACTICE AND CARE COMMITTEE REPORT

We have a new Practice and Care Committee for 2018. Kate Duroux, Marsha Stone, and Chris Mulford are on the committee, with Chris Mulford as moderator. With the hope of keeping our Sangha friends from afar more in touch with our day-to-day affairs, I will write a short report for our spring and fall newsletters.

On the practical side, our committee was asked to try to cut down on the many chairs on the East deck. We have purchased stacking straight-backed

chairs, which received good reviews from folks at the Great Cold sesshin. The plan is to eliminate as many of the non-stackable wooden chairs as possible. We also tried using folding "TV trays" for meal times at the Great Cold sesshin with no major problems reported. We have purchased tri-fold mats for folks to use on the choppers deck when they need to lie down during zazen. With the stacking chairs, eating tables, and resting mats we are working to address the needs of some of us who are not quite as sturdy and robust as we once were.

As most of you know, at the end of last year, our Sangha adopted our new governance document. In this document we now have a requirement for a quorum at our Meetings for Practice of Business. For a quorum, we now need half of the number of core members plus one, present at our meetings. Because of this, the Practice and Care Committee will be looking at our present guidelines for core membership, and will be bringing a proposal to the Sangha for some changes in these guidelines.

Finally our committee has responded to various matters of the care of Sangha members. Please contact any of us with questions or concerns.

~ Chris Mulford

SANGHA NEWZ

Nate Popik and Suzanna Eklin have found a house in this area and are moving from Vermont to Nevada City in March. I can predict we will be seeing a lot more of them at the Zendo which pleases a whole host of friends. Welcome back!

Judyth's first grandchild was born Oct. 13, 2017. His name means "Wherever he may travel, he will be embraced as kin." Welcome to Mahoaikahonuaapulikilikiaekapilikana! He will indeed be embraced by his kin here at Ring of Bone.

Anna Gold is at home after a 6 months journey in and out of hospital for cancer treatments and rehabilitation. Her husband Jeff has kept us all up to date with loving descriptions of their struggles and now recovery. "With an overflow of cheer from many directions, the journey goes on, and Anna's daily callings include weight-lifting, all sorts of exercises, eating, rejoicing and resting to help renew her body, catching up to her fully returned nimble mind and spirit." Welcome home Anna!

~ Deirdre Fennessy and Sangha friends

THE HANDY-DANDY EVENT FACTOID SHEET

2018

| Event | Date | Contact Name/Info | Fees | | | Deadline |
|---------------------------|----------------|---|-----------------|-----------|------------|----------|
| | | | Core/Sustaining | Associate | Non-member | |
| Workday | April 22 | Sheelo Bohm - POB 553 – North San Juan, CA 95960 530-263-6431 or sheelo.bohm@gmail.com | | | | |
| Mts. & Rivers Sesshin | April 28-May 5 | Reed Hamilton - 13310 Nanna's Way Grass Valley, CA 95949 530-273-8818 or reedhamilton2@gmail.com | \$220 | \$280 | \$330 | Feb. 28 |
| Workday for Nelson & Masa | May 20 | Sheelo Bohm - POB 553 – North San Juan, CA 95960 530-263-6431 or sheelo.bohm@gmail.com | | | | |
| Zazenkaï | May 27 | Kate Duroux - 10392 Carey Dr. Grass Valley, CA 95945 530-414-3510 or ktduroux@gmail.com | \$10 (everyone) | | | April 27 |
| Seven-Day Sesshin | June 9-16 | Jim Pyle – 15450 Lakeview Dr. Grass Valley, CA 95945 530-273-5397 or jamespyle@earthlink.net | \$220 | \$280 | \$330 | April 1 |
| Mts. & Rivers Sesshin | Aug. 11-18 | Eric Larsen – 200 Wolfskill St. Winters, CA 95694 530-400-0561 or ewlarsen@ucdavis.edu | \$220 | \$280 | \$330 | June 11 |
| Workday | Sep. 9 | Sheelo Bohm - POB 553 North San Juan, CA 95960 530-263-6431 or sheelo.bohm@gmail.com | | | | |
| BMA Workday | Oct. 14 | Sheelo Bohm - POB 553 North San Juan, CA 95960 530-263-6431 or sheelo.bohm@gmail.com | | | | |
| Five-Day Sesshin | Oct. 19-24 | Michael Keown – 2639 NE Community Lane Bend, OR 97701 541-848-9907 or michaelkeown375@gmail.com | \$155 | \$195 | \$240 | Aug. 19 |
| One-Day Sesshin | Nov. 18 | Greg Leeson POB 676 Colfax, CA 95713 530-346-7782 or gleeson@huges.net | | | | |
| Rohatsu | Nov. 30-Dec. 8 | Marsha Stone – 21170 Shields Camp Rd. Nevada City, CA 95959 530-265-3753 or marshastone3@gmail.com | \$125 | \$155 | \$195 | Sept. 30 |

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. Long sesshin work meetings begin at 5 PM. 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 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. At Ring of Bone, we've always marked it as a working-person's sesshin, with weekday zazen from 4:30 to 6:30 AM, and 7 to 9 PM, including *dokusan* with Nelson Foster. Participants maintain their practice the rest of each weekday in their homes and workplaces. On the last night, we sit until midnight, and the next morning, sesshin closes with a walk to Bald Mountain and a sunrise ceremony there. Bring hats, gloves, warm footwear, rain gear, etc. in case of inclement weather. An informal breakfast and clean-up follow.

During the weekdays, Rohatsu attendance is open to all, with or without signing up. Over the weekend, however, we keep a full-time sesshin schedule, and those who wish to attend must sign up. Weekend participants usually leave after Sunday supper but are welcome to depart later (e.g., after Sunday evening or Monday morning zazen). Please work out your plans for this sesshin and specify your arrival and departure times for the weekend portion when you sign up.

We welcome people from out of the area to attend Rohatsu during the weekdays as well as on the weekend. Those who wish to stay for one or more of the weekdays, however, must either spend the time between morning and evening zazen 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 signing up from afar, be sure to indicate whether you're interested in staying for these weekday activities or will be arranging to spend those hours off-site. Just hanging out at the zendo isn't 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.

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: 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

Your generosity is a gift that not only supports ROBZ, but also the teacher, the Sangha, the larger Dharma community, and your own practice. If you would like, you may direct your gift to a particular fund or project, such as the Teachers Fund, General Fund, Building Fund, Sangha Assistance Fund, or make a split gift. All undesignated gifts will go into the general fund. You may send a check to:

Chris Mulford, ROBZ Bookkeeper,
13224, Red Dog Road
Nevada City, CA 95959

or donate on our website at:
ringofbonezendo.org

We appreciate your spirit of giving!

GENERAL INQUIRIES & ADDRESS CHANGES

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

Cindy Leeson, Membership Coordinator
P.O. Box 676, Colfax, CA 95713
530.346.7782
members@ringofbonezendo.org

CREDITS

Editor: Deirdre Fennessy

Contributors: Bob Abugov, Deirdre Fennessy, Patrick Ferris, Cindy Leeson, Chris Mulford, Ed Sheffner, Gary Snyder, Dana Turner

Moon photo on pg 3 by Walt Carnahan

Layout: Ken Schumacher

Proofreaders: Deirdre Fennessy, Bob Speiser

Mailing: Greg Leeson, Cindy Leeson

BUSINESS & FINANCE COMMITTEE:

Reed Hamilton - reedhamilton2@gmail.com
Cindy Leeson - cleeson@hughes.net
Judyth Collin-

PRACTICE & CARE COMMITTEE:

Chris Mulford - cmulfordca@gmail.com
Kate Duroux Marcia Stone -

CO-MODERATORS:

Steve Mulford Greg Leeson -

BUILDINGS & GROUNDS:

Sheelo Bohm - Masa Uehara -

CALENDAR PLANNER:

Michael Keown

NEWSLETTER SUBMISSIONS

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:

dfennessy@mac.com

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

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



Address Correction Requested
North San Juan, California 95960
PO Box 510
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.

FLOWERS-TO-DUST TRAINING SEASON

| <i>Date</i> | <i>Event</i> | <i>Time</i> | <i>Coordinator</i> |
|----------------|--|--|--------------------|
| April 1, 2018 | 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 | | |

RING OF BONE ZENDO CALENDAR OF EVENTS (CONT.)

SEEDS-TO-SNOW TRAINING SEASON

| <i>Date</i> | <i>Event</i> | <i>Time</i> | <i>Coordinator</i> |
|----------------|--|--|--------------------|
| 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 |