

RING OF BONE ZENDO

SPRING 2019

WWW.RINGOFBONEZENDO.ORG

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

A (VERY) BRIEF HISTORY OF RING OF BONE ZENDO

At the request of sangha members who've been involved for a number of years but who weren't around in its early years, on March 24th Nelson gave a talk on Ring of Bone history. Many folks couldn't attend, including some who'd expressed particular interest in the topic, so I'll undertake a brief summary.

ROBZ history necessarily begins with Gary Snyder, born as it was of his desire to introduce Zen practice to Turtle Island and specifically lay practice to his community on San Juan Ridge. Gary's own interest in Zen was ignited by reading D.T. Suzuki while hitchhiking to grad school in Indiana in 1951, and he soon left Indiana, moving on to Cal Berkeley to study Asian literature and language for several years. During that period, he made contact with Ruth Fuller Sasaki and in 1955 moved to Kyoto with her assistance to assist in her translation projects and to train at Daitoku-ji, one of the great complexes of temples and sub-temples in that city. Over the next thirteen years, he studied with three Rinzai masters, notably Oda Sesso Roshi.

Though Gary remained a layman, his seriousness earned him the opportunity to sit in the monks' hall at Daitoku-ji and join them in all phases of their practice, including alms rounds and, of course, rigorous koan study. Meanwhile, he and Masa met, married, had their first son, Kai, and decided to make their home in California. That relocation, in late 1968, meant stepping away from formal Zen practice, but Gary and Masa continued their own zazen and, in 1970, when they moved to the San Juan Ridge to build the house they called Kitkitdizze, Gary promptly initiated sitting-out in the manzanita—with the crew of volunteer builders.

After the house was finished, sitting occurred in its main room, but as the group swelled to include neighbors and friends, it outgrew that space, and zazen moved first to the Kitkitdizze barn



and ultimately to the zendo, after it was constructed in 1982. By that time, the group had taken shape as Ring of Bone Zendo, so named in 1974 at an "Opening the Mountain" ceremony. That name honors Gary's old friend and fellow poet Lew Welch, who had disappeared in the vicinity a year before.

The practice forms Gary instituted here reflected his experience at Daitoku-ji but, naturally, didn't include koan practice. Though Gary guided the fledgling group in every other way, he respected the tradition too much to step into the role of leading koan study. A chance to add that element of training

to ROBZ's offerings emerged in the late 1970s through Gary's acquaintance with Robert Aitken, which had begun in the early 1950s, in the unlikely form of correspondence about book orders.

In 1974, Aitken Roshi had been authorized to teach Zen in a Japanese lay lineage, and after he visited the Snyders a few years later, the sangha invited him to Kitkitdizze to lead a working-persons' sesshin. After that experiment in 1978, fulltime sesshin followed, held first in the "barn-do" (with Nelson serving as tanto in 1981), and mushrooming by the mid-1980s into month-long summer training periods, with virtually back-to-back seven- and five-day sesshin.

Aitken Roshi's own training began with the Rinzai priest Nyogen Senzaki in the 1940s, but his later practice and credentials as a teacher came through the small Sanbo Kyodan stream of Zen, which draws upon both the major Zen schools, Soto as well as Rinzai. As an outgrowth of his involvement, ROBZ initiated various changes in forms, nomenclature, and ceremonies, such as facing the wall during most zazen periods rather than always facing the center of the room. The sangha has maintained many of its most distinctive aspects, however, notably its working-persons' Rohatsu sesshin (with closing rituals known nowhere else), its Mountains and Rivers sesshin,

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Stationary

sleep and death
will come soon enough
No rush
let us suffer together
letters misplaced
Only the envelopes remain
"grasshopper carcass
resting beneath crescent moon
upon autumn's branch"

~ Bishop Randall

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and its backcountry set-up, quite rustic and spartan in comparison to the amenities offered at American Buddhist retreat centers.

In 1983, Nelson began to teach in an apprentice capacity, initially for a small group in Tucson and then at ROBZ, when the sangha invited him first to lead Mountains and Rivers in 1985 and then additional sesshin, supplementing the teaching that Aitken Roshi provided during his annual stays. As the year's formal training schedule filled out this way, the makeup of the sangha also started to shift,

drawing in people who wanted to practice in intensive fashion, even if they lived afar, and losing those who'd enjoyed the lower-keyed community aspect of the original sangha and culturally oriented programs that Gary had often organized—a talk, a poetry reading, a shakuhachi concert.

Gary himself increasingly took a back seat as these changes unfolded and chose ultimately to discontinue his study with Aitken Roshi, and then, when Nelson became a Ridge resident in 1988, Aitken Roshi too withdrew. Somehow we managed to survive all these major transitions in our leadership and have worked with Nelson's teaching for more than three decades, nearly 30 years since he received Dharma transmission from Aitken Roshi.

Aitken Roshi visited again before his death in 2010, and Gary fortunately, has continued giving the sangha his generous support in many ways, practical and otherwise, including poetic presentations. As a sangha we have much to be grateful for, and our history is still in its infancy. Lots of water over the dam and lots more, we hope, yet to come.

~ Stephen Mulford



Yosemite Valley, winter 2019 - photo by Cindy Leeson (full color image is included in the ROBZ Newsletter .pdf)

MY PHOTOGRAPHY

What is it that draws us to one thing or another, one person or another, one practice or another? It's a mystery to me, and I've found it best not to try to figure out how or why, but just go with it – at least that's my intent. I still get wrapped up in "why" at times.

I've asked myself that question about photography, a life-long, off-and-on pursuit that totally captivates me. I still remember my dad letting me take a photo with a Brownie camera as a child, and then seeing the end result I felt it must be magic! Of course it isn't, but when you're a child everything is a wonder. As an adult, even though I now understand the mechanics of how a camera works and how images are captured, it still feels like a "wonder." And the mechanical and technical aspect are only part of the story. As a nature photographer there's NATURE! Most of the time it feels more important to witness that amazing sunrise or sunset, the changing light or that beautiful bird than capturing a "good" image. It's a privilege to witness the scene and to try and do justice to the ever-changing light, color and texture in nature.

Another part of photography for me is totally forgetting myself. I can't think of a single time while out shooting that I haven't been totally focused on what was happening and trying to capture the image. I'm not thinking about aches and pains, work, kids, relationship, what to cook for dinner, etc., just a total immersion in the task at hand – the composition, the camera settings, trying this and trying that. It's totally engrossing. If only my time on the cushion could be more like that! Oops, there I go again. It's not that I don't occasionally experience this level of focus in my other pursuits, but I seem to experience it more intensely with photography.

So, the why or what doesn't really matter, it just is, and I'm eternally grateful for the experience. Of course, I thoroughly enjoy the end result of an image I like, but the process is the real joy for me. Practice is like that as well, on and off the cushion it's a continuous, never ending process. What a gift!

~ Cindy Leeson

ACTIVIST AND ZEN BUDDHIST

I was chilled to the bone after reading *The End of Ice* by Dahr Jamail, whom I had heard a few days before at a local Presbyterian church. The author described the Earth as a living entity whom we should consider as a 'Hospice' patient, metaphorically. From someone who has visited the North and South Poles, Greenland, the Himalayas, the Rockies, and who has studied the data of the polar ice melting and other environmental changes, that is a devastating prognosis. Even so, he described himself as a person living in Washington state, who does everything he can to live lightly on the earth and get the word out to everyone he can.

Today, our ice caps are melting at an ever increasing rate as are the glaciers that provide 67% of the world's fresh water. Both of those scenarios are not accessible through my senses. I depend upon others who have been there or who have studied the statistics to enlighten me. I believe them. Their reports and photographs help me to visualize what they are seeing.

Were I to only trust my physical perceptions of reality, I would not know there was an imminent threat to our lives on Earth.

The timeline is uncertain as our civilization has never before been in this situation.

As a zen student, I am in the position of not knowing, which is familiar, and at the same time being aware of a possible outcome that could put myself and civilization at risk. The not knowing has any number of concrete possibilities that we have never experienced before as a society. What is my responsibility if I am being absolutely present to this moment yet acutely aware of an impending firestorm sometime in the future? To compound matters, what I do now affects the intensity and timing of the possible firestorm. Many scientists talk about a certain amount of climate disruption already 'baked' into the climate system. What is 'baked in' cannot be reversed and its affects are yet to show up, but inevitable.

The question is, what do I do now to address the inevitable climate disruption down the road? I have had wonderful experiences through my zen practice where I have experienced everything as exquisitely perfect in its being and the

world as an infinitely habitable place to be. Why would we let that go? Were we to disappear from the face of the Earth as a result of our ignorance, greed, and aversions, would nothing, in absolute terms, be lost, and nothing gained? As Hakuin assures us in *Song of Zazen*:

*All beings by nature are Buddha,
As ice by nature is water;
Apart from water there is no ice,
Apart from beings no Buddha.*

And in Bodhisattva's Vow we find:

*Each particle of matter, each moment,
Is no other than the Tathagata's
inexpressible radiance.*

"Inexpressible radiance" will not dim no matter what, but we will no longer be part of its radiance if we do not make every effort to save what we can of this glorious world.

I forget easily that self is a multitudinous cosmos of forces and factors. In contrast, much of our culture reinforces an individual's desire to live according to his or her free will, obligated only to other individuals and rules of one's choosing. From my weekly meandering forays onto the trails on Mt. Tamalpais, I see how nature organizes itself to the nth degree to waste nothing and to use every resource in a cooperative manner for the greatest benefit of the ecosystem.

I see no single species isolating itself by exclusively grabbing resources so that it can dominate an area. Survival depends upon a balanced relationship between species and environment and the cyclical processes of climate.

Most of us, especially city dwellers, have no personal relationship to the natural environment that feeds us, clothes us, nurtures us. That relationship is outsourced to businesses whose own relationship to nature is often one of exploitation and ignorance.

Cause and effect have brought us to this point of reckoning. The realization that we have used, abused and poisoned our home and ourselves irrevocably has come so fast, that I want to call our neglectful, rapacious behavior, madness. Nature has been faithful in every possible way to provide its inhabitants with an exquisite and abundant home even while our greedy and abusive ways have brought us and much of it to the brink of catastrophe.

Perhaps we can turn this madness around by being absolutely attentive to the dire calamity before us and doing everything we can within our powers to make daily choices that heal and benefit this environment and its inhabitants. The more we bring our attention to our consumptive behaviors, and talk creatively with neighbors and family about how to change that, the greater our chance to combat the madness.

We can renew our relationship with nature to the depths of our being where we are once again serving and celebrating our mutual existence. Words from our ancestors:

*Who is not reverently grateful for the
protections of life:
Food, drink, and clothing!
Though they are inanimate things,
They are nonetheless the warm flesh and
blood,
The merciful incarnations of Buddha...
~ Bodhisattva's Vow*

Nature, in its generosity and equanimity, can show us how to be faithful stewards of our environment, including each other, as we continue to fulfill our karmic task. We can work with nature to educate each other as to how best to restore our environment, starting now.

The task seems insurmountable; despair seems tempting but faithless. We sit on our cushions with no goal in mind for hours on end. Surely we will question our sanity for plugging ahead — and isn't the question itself a sign of our faith that in spite of our misgivings or because of our misgivings, we continue to address every choice we have for restoring balance to our world? And then, when all the wrestling subsides for a moment, there is this:

*"The biggest gift you can give is to be
absolutely present, and when you're
worrying about whether you're hopeful
or hopeless or pessimistic or optimistic,
who cares? The main thing is that you're
showing up, that you're here, and that
you're finding ever more capacity to
love this world — because it will not be
healed without that."*

*Joanna Macy - Interview with
Krista Tippett, On Being*

~ Deirdre Fennessy

NEW CHILDCARE FUND

At our last Meeting for the Practice of Business the sangha agreed to establish a new Childcare Fund. It will be in addition to our already existing Teacher's Fund, Building Fund, Sangha Assistance Fund, and General Fund. The decision to establish this fund came after considerable deliberation about the options the Ring of Bone Sangha has to offer support to folks with children. We do not currently have the resources to offer childcare on site. With this in mind, we hope this fund will support parents who wish to practice with us.

~ Chris Mulford, moderator,
Practice and Care Committee

DANA CONTRIBUTIONS THROUGH TITHE.LY RATHER THAN PAYPAL

The Business and Finance Committee has been working with the sangha's bookkeeper on problems she has been having with PayPal. We're asking folks who prefer to make donations to the sangha using digital technology to use the TITHE.LY app from now on. We will be closing our account with PayPal on April 30th, 2019. The TITHE.LY app is quite easy to set up and to use thereafter. The app can be downloaded to a smartphone and/or to a computer. Once you are on the website, follow the instructions to set up a "Give To Your Church" account. (Do NOT set up a "Church Account!!") Once you've set up an account, designate Ring of Bone Zendo as the church to which you want to donate when you get to the Find A Church window. If you encounter difficulties or have questions, TITHE.LY's support system works quite well. The folks at the "help desk" are friendly and patient.

One advantage to the TITHE.LY app is that you have the option of adding the 4% user fee to the amount you intend to donate. If you choose to exercise this option, the Zendo receives the full amount you want to donate and not have the fee deducted.

The TITHE.LY account is for donations only. Continue to use checks for membership dues, made out to ROBZ and sent to Cindy Leeson. Continue to send checks for sesshin fees (made out to ROBZ) to the sesshin coordinator.

~ Stephen Mulford



2019 Great Cold Sesshin participants photo by Andrew Mason
(unfortunately Greg's smiling face is missing from the picture).



Winter zendo (and zendo sign photo on first page) by
Sheelo Bohm, taken during Great Cold Sesshin 2019.

A NOTE FROM ANNA AND JEFF GOLD

Dear Friends,

Anna and I want to express our appreciation for all the beautiful cards, emails, meals, and support that you have extended to us over the last year of cancer treatment.

Anna is moving toward the inevitable dissolution of her body with peace and acceptance. The time is drawing near when she will leave us. Your being in her life has been of great value and importance.

We both extend our heart-felt thanks,
Love,

~ Anna & Jeff, March 28, 2019

Update from Nelson Foster: "Anne passed away at home on April 16th. There will be a sendoff at the Zendo, May 12th, after the usual Sunday zazen from 9:30-12:30 PM. After the potluck lunch, the send off would start around 1:30 PM, replacing the sangha circle. As is our custom, the program will center on a chance to come forward, offer incense, and speak to Anna directly. Jeff is expected to attend as well as family members. On a later Sunday afternoon, June 30th, the family plans to hold a much larger and more public celebration of Anna's life and contributions at the Miners Foundry, Nevada City. Stay tuned for specifics about that, too."

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 20, April 24, June 12, and Oct 23. [2] Ten 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 - 2019

<i>Date</i>	<i>Event</i>	<i>Time</i>	<i>Coordinator</i>
April 21	(No Sunday Zazen)		
April 28	Sunday Zazen/Sack Lunch MPB	9:30 am – noon/noon – 12:30 pm 12:30 pm – 2:15 pm	Moderator
May 5	Sunday Zazen/Potluck Lunch Knowin' What's Growin'	9:30 am – noon/noon – 1 pm 1 pm – 4 pm	Wendy Boes
May 12	Sunday Zazen/Sack Lunch Sangha Circle (TBD)	9:30 am – noon/noon – 12:30 pm 12:30 pm – 4 pm	Practice and Care
May 19	Work Party for Nelson & Masa (bring sack lunch)	9 am – 4 pm	Suzanna Elkin
May 26	Sunday Zazen/Sack Lunch MPB	9:30 am – noon/noon – 12:30 pm 12:30 pm – 2:15 pm	Moderator
May 27 – June 1	Klamath River Mountain & Rivers Sesshin (Refer to Newsletter for Details)		Reed Hamilton
June 2	Sunday Zazen	9:30 am – noon	
June 7	Pre-sesshin Work Party	9:30 am – noon	Nate Popik
June 8-15	Seven-Day Sesshin		Keith Melton
June 9, 16	(No Sunday Zazen)		
June 23	Sunday Zazen/Sack Lunch Work Hour	9:30 am – noon/noon – 12:30 pm 12:30 pm – 2 pm	Nate Popik
June 30	Sunday Zazen/Sack Lunch Meeting for Practice of Business	9:30 am – noon/noon – 12:30 pm 12:30 pm – 2:15 pm	Moderator
July	Zendo closed this month		

SEEDS-TO-SNOW TRAINING SEASON - 2019

Aug 4	Sunday Zazen/Potluck Lunch Work Hour	9:30 am – noon/noon – 1 pm 1 pm – 2:00 pm	Nate Popik
Aug 11	Sunday Zazen	9:30 am - noon	
Aug 17-24	Summer Mountains & Rivers Sesshin (backpacking sesshin)		Eric Larsen
Aug 18	Sunday Zazen	9:30 am – noon	
Aug 25	Sunday Zazen/Sack Lunch MPB	9:30 am – noon/noon – 12:30 pm 12:30 pm – 2:15 pm	Moderator
Sept 1	Sunday Zazen/Potluck Lunch View from the Hojo	9:30 am – noon/noon – 1 pm 1 pm -2:30 pm	
Sept 8	Zendo Workday	9 am – 4 pm	Nate Popik
Sept 15	Sunday Zazen	9:30 am – noon	
Sept 22	Sunday Zazen/Sack Lunch Founders' Day	9:30 am – noon/noon – 12:30 pm Noon – 3 pm	Kate Duroux
Sept 29	Sunday Zazen/Sack Lunch Meeting for Practice of Business	9:30 am – noon/noon – 12:30 pm 12:30 pm – 2:15 pm	Moderator
Oct 6	Sunday Zazen/Potluck Lunch Work Hour	9:30 am – noon/noon – 1 pm 1 pm – 2 pm	Nate Popik
Oct 13	Bald Mtn. Assn Workday	9 am – 4 pm	Sheelo Bohm, Steve Mulford
Oct 18-23	Five-Day Sesshin		Judyth Collin
Oct 20	(No Sunday Zazen)		
Oct 27	Sunday Zazen/Sack Lunch MPB	9:30 am – noon/noon – 12:30 pm 12:30 pm – 2:15 pm	Moderator

RING OF BONE ZENDO CALENDAR (CONTINUED)

<i>Date</i>	<i>Event</i>	<i>Time</i>	<i>Coordinator</i>
Nov 3	Sunday Zazen	9:30 am – noon	
Nov 10	Sunday Zazen/Sack Lunch Sangha Circle – (Topic-TBA)	9:30 am – noon/noon – 12:30 pm 12:30 pm – 4pm	Practice and Care
Nov 17	One-Day Sesshin	9 am – 4 pm	Kate Duroux
Nov 24	Sunday Zazen/Sack Lunch MPB	9:30 am – noon/noon – 12:30 pm 12:30 pm – 2:15 pm	Moderator
Dec 1	(No Sunday Zazen)		
Dec 1 –Dec 8	Rohatsu Sesshin		Marsha Stone
Dec 8	(No Sunday Zazen)		
Dec 15	Sunday Zazen/Potluck Lunch Work Hour	9:30 am – noon/noon – 1 pm 1 pm – 2 pm	Nate Popik
Dec 22	Sunday Zazen	9:30 am – noon	
Dec 29	Sunday Zazen/Sack Lunch MPB	9:30 am – noon/noon – 12:30 pm 12:30 pm – 2:15 pm	Moderator

THE HANDY-DANDY ZENDO EVENT FACTOID SHEET

<i>Event</i>	<i>Date</i>	<i>Contact Name/Info</i>	<i>Fees</i>			<i>Deadline</i>
			<i>Core/Sustaining</i>	<i>Associate</i>	<i>Non-member</i>	

2019

Zendo Workday	April 14					
Five-Day Sesshin	April 19-24		\$155	\$195	\$240	Feb 19
Work Party for Nelson & Masa	May 19					
Klamath River M&R Sesshin	May 27-June 1		TBD, see newsletter article			March 27
Seven-Day Sesshin	June 8-15		\$220	\$280	\$330	April 8
Mts. & Rivers Sesshin	Aug. 17-24		\$220	\$280	\$330	June 17
Zendo Workday	Sep. 8					
BMA Workday	Oct. 13					
Five-Day Sesshin	Oct. 18-23		\$155	\$195	\$240	Aug. 18
One-Day Sesshin	Nov. 17		\$40	\$50	\$60	Oct 17
Rohatsu	Dec 1 -8			\$155	\$195	Oct 1

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 wilderness sesshin, held each spring and summer. We usually go backpacking but are experimenting with a river-based form. Destinations vary from year to year and season to season, depending on 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 be equipped for inclement weather. For the backpacking trips, it's a must to break in new boots beforehand and to 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. On the day we gather, participants meet by 5 PM at the zendo (or at an assembly point closer to the trailhead or river put-in spot) to divvy up group food and supplies, eat our sack dinners, do some zazen, and go over the procedures for M&R sesshin. Come earlier than 5 PM for visiting time.

Sometimes we do backpacking M&R in an "easy wandering" mode, which entails fewer days walking under full packs than our standard trips. If you're only interested in one of these two modes, before signing up check with the coordinator about which sort of outing 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 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, Eric Larsen, Greg Leeson, Cindy Leeson, **Jenny Long**, Andrew Mason, Steve Mulford, Nate Popik, Jim Pyle, Masa Uehara

JIKIJITSU: Sheelo Bohm, Walt Carnahan, Kate Duroux, Suzanna Elkin, Allan Finlay, **Reed Hamilton**, 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, Reed Hamilton, Eric Larsen, Cindy Leeson, **Greg Leeson**, Jenny Long, Andrew Mason, Chris Mulford, Steve Mulford, Nate Popik, Jim Pyle

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

TENZO: Sheelo Bohm, **Judyth Collin**, Kate Duroux, 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, Childcare Fund or make a split gift. All undesignated gifts will go into the general fund. You may send a check to:

Nate Popik, ROBZ Bookkeeper
Ring of Bone Zendo, PO Box 1525
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

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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 September 1st, 2019

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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