

RING OF BONE ZENDO

SPRING 2021

WWW.RINGOFBONEZENDO.ORG

P.O. BOX 1525 NEVADA CITY, CA 95959

CAN OUR PRACTICE HELP US TO COPE WITH TODAY'S DIVISIVENESS?

~ Vicky and Hunter Watts

Ugh. What a topic. Who among us hasn't felt frustration or anger over the past few years, bushwhacked by friends, neighbors, family, coworkers; suddenly confronted by hostility, willful ignorance, and resentment, or worse? We offer no solution, but having given the matter some thought, we have a few suggestions. Maybe they can provide a starting point from which we can all muddle through this together.

The first notion that comes to mind is Anne Aitken's observation that Roshi 'had no carapace'. It may seem counterintuitive to emulate him in this way since our shells provide us with a modicum of shelter. However, at the same time they can make it harder to understand the plight of others or even cause us to ignore others altogether. Who are these 'others' anyway? All of our fellow citizens are also buddhas, after all. If openness can prevail, if discriminating minds and attachments can be set aside a bit, then perhaps much of this negativity and hostility will diminish.

So, is our notion simply feel-good quasi-spiritual psychobabble? Maybe. We don't think so. There are concrete measures that each of us can adopt today that if adhered to patiently and persistently can make a difference. We have already mentioned openness. It must be genuine, meaning that we must be as honest in receiving statements as in sending them. A recent meeting of our Jukai group made it abundantly clear to us that we are blind to our own biases. Any opportunity to reveal these biases, though painful, should be welcome. Regarding those with whom we have been at odds, they have genuine grievances that are not entirely of their own making. Their suffering must be validated and its causes addressed, in their full complexity. That does not mean that violence, racist language and acts, populist demagoguery or

worse are to be tolerated. The root causes of such attitudes must also be addressed and the behaviors invalidated. Next, our counterparts will need encouragement to fully confront the suffering of those on 'the other side.' When this comes about, the boundaries between sides can start to lose their definition. There can be genuine healing.

For mutual openness to bear fruit, we must engage with others. The February 24th edition of the Washington Post Magazine has an article by Bill Donahue, a man who did exactly that. He did it one person at a time in his tiny town in New Hampshire. He did it by doing a whole lot of listening. Many folks he approached declined to talk at all. Some talked but were no less hostile afterward. Some talked and were skeptical but by the end were no longer simply opponents and no longer saw him as simply an opponent.

In point of fact, each of us engages others daily, albeit to a diminished

degree with Covid. Every interaction has consequences. Benefits can emerge sooner, later, or never. As Vaclav Havel said, "Hope is not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how it works out." Again, in every case we suggest that our number one task is to really listen. Next would be to engage in dialogue. A while back, Nelson, in one of his *teishos*, made a nice distinction between 'dialogue' and 'discussion.' To our recollection, he indicated that the former word, from its root meaning, infers a genuine sharing of perspectives. There is a melding, a mutual influencing, a coming together. It is the antithesis of argument. It is selfless, not selfish; it is intended to heal, not to win; it is humble, not arrogant; it is non judgmental.

In short, then, we conclude that each of us will benefit everyone simply by continuing to diligently pursue their Zen practice. Our country's deep divisions, a problem long in the making, cannot be reconciled quickly. By continuing to do our part, however, we can all help to make things better. ■

WHERE AM I NOW?

~ Deirdre Fennessy

In the beginning:

When I first joined the Diamond Sangha in the early 70's, I worked with Joe Bobrow at a small preschool program started by the Diamond Sangha in Haiku, HI for neighborhood children. He introduced me to Bob Aitken soon after and I started sitting at the Haiku Zendo. This was "beginner Zen" for me, a highly intense time of practice and transformation.

I have outlined my Zen journey, in this article, from striving for the answer that would release me from my acute unrest, to a state of mind of uncertainty that refreshes every moment with infinite possibilities. Stay tuned.

I knew Joe and Nelson, leaders in the

ENDING THE ESTRANGEMENT

from my mother's sadness, which was,
to me, unbearable, until,
it felt to me
not like what I thought it felt like
to her, and so felt inside myself—like death,
like dying, which I would almost
have rather done, though adding to her sadness
would rather die than do—
but, by sitting still, like what, in fact, it was—
a form of gratitude
which when last it came
drifted like a meadow lit by torches
of cardinal flower, one of whose crimson blooms,
when a hummingbird hovered nearby,
I slipped into my mouth
thereby coaxing the bird
to scrawl on my tongue
its heart's frenzy, its fleet
nectar-questing song,
with whom, with you, dear mother,
I now sing along.

by Ross Gay

- continued on page 2

- "Where Am I Now?" continued from page 1

Sangha at that time, who eventually became heirs of Aitken Roshi. A few years after I had started sitting at the Haiku Zendo my family and I moved to the Big Island. My connection with Aitken Roshi was through letters and an infrequent sesshin on Maui. I have saved all his letters. He always re-purposed paper, so there was always some other text on the back of each page. I raised a family on the Big Island, worked as a teacher and Head of a Montessori School. Aitken Roshi recommended a Personal Growth Consultant to me when I had some personal questions that were not specifically related to my practice. The consultant introduced me to Muktananda who was her guru and I took to chanting and meditating with "the guru." I had missed the devotional aspects of religion that I had grown up with and this filled that need, though not for long.

I let 'the guru' go and continued with my zazen and an intermittent connection with Aitken Roshi. I moved again. This time to the East Coast to spend more time near my mother, siblings, and my son who had started college there. I found the Zen Mountain Monastery with Daido Roshi. He married me and my second husband a year after we moved, 1991. Soon after, we moved to an area just 20 minutes from New Haven where the East Rock Sangha was in full bloom. Aitken Roshi sent me a photo of Nelson and him at the time of Nelson's transmission and told me that Nelson traveled to the East Rock Sangha to practice with them and lead sesshin. I sat with the group once a week, and on zazenkai days and a yearly sesshin. I traveled to ROBZ for sesshin once a year and continued koan study with Nelson.

I moved again, in 2009, this time to the SF Bay area to be closer to my daughter and her growing family. Now, I was just 4 hours from ROBZ by car and made many happy trips to get there as often as I could. I was the founding Head of a public charter Montessori School in the Bay area during that time and was working night and day. My meditation practice was a great support, as it has been throughout my adult life. I retired in 2017 as Head of School. I took on the job of the editor of the ROBZ newsletter from Spring 2017 until Spring of 2021.

And now:

Each morning I am excited to greet the sun as it rises above the hills in the east. It is the one thing I can count on for sure every day. My gratitude floods over me for the sun's warmth on my face, its light on the treetops, its energy that imbues every cell on Earth. If it is obscured by clouds, that's a wonder too, as rain may be coming soon.

The setting sun also gets my undivided attention as it blasts my desktop where I am often found computing in one way or another. I have a chance to look up and say thank you for another day and all that happened therein.

I have questions, most importantly, what can I give back to the Earth for all that I receive daily?

My meals begin with a long litany sometimes, of all the farmers, plants, insects, bacteria, marketers, sunshine, rain, seasons that contributed to the fantastic display and nourishment on my plate. I lose and then amuse myself with all the details I can imagine.

As Joanna Macy would say, "I am the world." My favorite activity is "meandering" with a long-established hiking group and leader who knows all the plants, mushrooms, insects, trees, birds in Marin and all the interconnections between them that keep our biosystem operating. We have seen all kinds of changes from scorched earth, redwoods with blackened hollowed out centers, even the drought resistant plants suffering, the tanoaks dying from disease and the hoards of

A NEW EDITOR

Dear Sangha members, I have enjoyed my go as editor of the ROBZ newsletter and now pass it on to Reed Hamilton. It has been a privilege to be one of many to nurture a document that keeps the Sangha informed of the practices that surround and support our awakening.

With gratitude,
~ Deirdre Fennessy

lady bugs covering bushes or filling the air with their flight, butterflies dipping into the mud puddles here and there, woodpeckers adjusting their acorns in their family granaries, wildflowers blooming amongst a thicket or a heap of decaying branches.

When I feel the pangs of loss for what we have damaged on the Earth, I feel the

Earth working through me to express its distress and need for protection. We are ONE. How fortunate that we are here now to be the protectors of the rhythms and cycles of the Earth for all beings including the Earth, itself. From the Earth came all the coral reefs, the exotic fish, the exuberant whales, the melodious laughing thrush, the turret spider, the mourning cloak butterfly, the elephant and the lion, human beings. I cannot imagine the sorrow the Earth would feel were these creatures to vanish from the planet, not for reasons of cosmic collisions, but for the greed and disrespect of its own human beings. That sorrow is growing in me and I imagine in you.

I do all that I can to stop the killing and polluting as an ambassador for Resilient Neighborhoods, a Marin organization that teaches people how to calculate and cut their carbon footprints and to make every decision based on how it will affect the health of our biosystem. It is not always easy to establish the pros and cons of one action over another, but we start where we are. How am I contributing to the health of our planet and all its creatures? Does this decision help or not? Combatting the forces of greed and destruction takes relentless energy, creativity, commitment to our long-term well-being, and perseverance. It is a collective effort from each of us for all of us for an incredibly profound reason. Like meditation, my focus often wanders. Each sunrise reminds me and inspires me that there is another ZOOM meeting to go to, another petition

to sign, another issue to research, another personal choice to be considered for the Earth's greater good.

My meditation deepens the love I have for what I see in this exquisite world. To truly 'see' a stargazer lily in full bloom, or the garden orb spider's web jeweled with dew or the early morning sun's rays on the tips of every tree, it takes focused

attention, a love of deep attention. I find myself out of my skin and dazzling like the treetops or rapturous like the flower center or mirroring the world on the spider's web. Each draws me in like the ghost orchid draws in the sphinx moth. This love motivates me even more to want to protect and preserve the Earth's radiance, as our own. ■

WHO WE ARE

Editor's Note: This is the first of a series of solicited articles written by Sangha members that briefly describe themselves and their paths to ROBZ. Because many ROBZ folks are not local and may be seen only during sesshin (when chit-chat is certainly not the first order of business), this can be an opportunity to help all of us better know who we are.

When I consider my path to ROBZ, one impression with which I'm met is that of inevitability; the other is of a general haphazardry. I guess you could as well say that about anything that ever happened, but there it is.

I recall reading Snyder and Aitken while walking my usual route of leisure from the southern tip of Manhattan at Whitehall Street to the top of Central Park and back; or reading, and rereading *Taking the Path of Zen* in various chemical

states on various late-night subway rides back home into Brooklyn; reading *Turtle Island* and *A Brief Account of the Ring of Bone Zendo* while loafing around Carpinteria State Beach as a truck-camper-bound pseudo-vagabond. Eventually the ole pendulum began to swing back in favor of inevitability, and I resolved to check out some of the practice centers that were operating in the direct tradition of that fellow who had written *Taking the Path of Zen* with such clarity and character. That, combined with the clear influence of that old poet who has, for better or worse, irreparably shaped my understanding of this world was too much a draw to pass up. I bought a camper van and drove up to Nevada City.

These days, I'm exploiting various local elders and longtime community leaders (and a few miscellaneous mongrels as well) throughout the Ridge for their

knowledge and wisdoms, and a little money too—brush clearing, ditch digging, that sort of thing. I'm also enrolled full-time at Sierra College, in pursuit of a degree in Anthropology and/or English from one of the UC campuses. That is, if I don't give it up before then.

And these days, too, I find myself sitting up straight (or trying to), knowing others are doing the same. The practice keeps moving and keeps going nowhere, and it continues to be a real joy, for some reason which I have yet to locate. Little by little I am getting more acquainted with the folks who make up this fine sangha—local, extended, nonhuman and human, sentient, insentient (is there such a thing?). Doing my best to join the stream of the forms of practice, whether hollering Enmei Jikku Kannon Gyo or resisting by all means the wake up conch in sesshin.

~ Davis Reeves



*Great Horned Owl, Colusa Wildlife Refuge, Spring 2020
photo by Cindy Leeson*

RING OF BONE ZENDO CALENDAR OF EVENTS - 2021

GENERAL INFORMATION

- Zazen occurs year-round on Wednesday nights and Sunday mornings, except during January, July, and dates that conflict with Sesshin.
- Multiple 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.
- 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 9-14	Five-Day Sesshin		Judyth Collin
April 11	No Sunday Zazen		
April 18	Zendo Workday	9:00 am – 3 pm	Steve Mulford
April 25	Sunday Zazen	9:30 am – noon	
	Sack Lunch/Meeting for the Practice of Business	12:30 pm – 2:15 pm	Moderator
May 1-8	Spring Mountains & Rivers Sesshin		Erika Carpenter
May 2	Sunday Zazen	9:30 am – noon	
May 9	Sunday Zazen	9:30 am – noon	
May 16	Work Party for Nelson & Masa (bring sack lunch)	9 am – 3 pm	Greg Leeson
May 23	One-Day Sesshin	9 am – 4:30 pm	Sue Finlay
May 30	Sunday Zazen	9:30 am – noon	
	Sack Lunch/Meeting for the Practice of Business	12:30 pm – 2:15 pm	Moderator
June 6	Sunday Zazen	9:30 am – noon	
	Sack Lunch	Noon – 1 pm	
	Dharma Event (Topic TBD)	1pm – 4 pm	Practice and Care
June 12-19	Seven-Day Sesshin		Michael Keown
June 13	No Sunday Zazen		
June 20	No Sunday Zazen		
June 27	Sunday Zazen	9:30 am – noon	
	Sack Lunch/Meeting for the Practice of Business	12:30 pm – 2:15 pm	Moderator
July	Zendo closed this month		

SEEDS-TO-SNOW TRAINING SEASON

Aug 8	Sunday Zazen	9:30 am – noon	
	Sack Lunch	Noon – 1 pm	
	View from the Hojo	1pm – 2:30 pm	
Aug 15	Sunday Zazen	9:30 am – noon	
Aug 21-28	Summer Mountains & Rivers Sesshin (backpacking sesshin)		Eric Larsen

IMPORTANT CALENDAR NOTE

Due to the pandemic, all calendar listings are still subject to change. Before signing up for sesshin, please check with the coordinator about possible COVID restrictions.

<i>Date</i>	<i>Event</i>	<i>Time</i>	<i>Coordinator</i>
Aug 22	Sunday Zazen	9:30 am – noon	
Aug 29	Sunday Zazen	9:30 am – noon	
	Sack Lunch/Meeting for the Practice of Business	12:30 pm – 2:15 pm	Moderator
Sep 5	One-Day Sesshin	9:00 am – 4:30 pm	Sue Finlay
Sept 12	Zendo Workday	9 am – 3 pm	Steve Mulford
Sep 19	Sunday Zazen	9:30 am – noon	
	Sack Lunch/Founders Day	Noon – 3 pm	Kate Duroux
Sep 24-29	Five-Day Sesshin		Wendy Boes
Sep 26	No Sunday Zazen		
Oct 3	Sunday Zazen	9:30 am – noon	
	Sack Lunch	Noon – 1 pm	
	Dharma Event (Topic TBD)	1pm – 4 pm	Practice and Care
Oct 10	Sunday Zazen	9:30 am – noon	
Oct 17	Bald Mtn. Assn Workday	9 am – 3 pm	Steve Mulford
Oct 24	Sunday Zazen	9:30 am – noon	
Oct 31	Sunday Zazen	9:30 am – noon	
	Sack Lunch/Meeting for the Practice of Business	12:30 pm – 2:15 pm	Moderator
Nov 7	Sunday Zazen	9:30 am – noon	
Nov 14	Sunday Zazen	9:30 am – noon	
Nov 21	One-Day Sesshin	9 am – 4:30 pm	Cindy Leeson
Nov 28	Sunday Zazen	9:30 am – noon	
	Sack Lunch/Meeting for the Practice of Business	12:30 pm – 2:15 pm	Moderator
Dec 1-8	Rohatsu Sesshin		Marsha Stone
Dec 5	No Sunday Zazen		
Dec 12	Sunday Zazen	9:30 am – noon	
Dec 19	Sunday Zazen	9:30 am – noon	
Dec 26	Sunday Zazen	9:30 am – noon	
	Sack Lunch/Meeting for the Practice of Business	12:30 pm – 2:15pm	Moderator

THE HANDY-DANDY ZENDO EVENT FACTOID SHEET

Event 2021	Date	Contact Name/Info	Fees			Deadline
			Core/Sustaining	Associate	Non-member	
Five-Day Sesshin	April 9-14		\$155	\$195	\$240	March 5
Zendo Workday	April 18 9-3pm					
Spring M&R Sesshin	May 1-8		\$270	\$330	\$380	April 1
Work Party for Nelson & Masa	May 16 9-3pm					
One-Day Sesshin	May 23 9-4:30pm		\$30	\$40	\$50	May 9
Seven-Day Sesshin	June 12-19		\$220	\$280	\$330	May 8
Mts. & Rivers Sesshin	Aug. 21-28		\$270	\$330	\$380	July 21
One-Day Sesshin	Sep. 5 9-4:30pm		\$30	\$40	\$50	Aug 22
Zendo Workday	Sep. 12 9-3pm					
Five-Day Sesshin	Sep. 24-29		\$155	\$195	\$240	Aug 14
BMA Workday	Oct. 17 9-3pm					
One-Day Sesshin	Nov. 21 9-4:30pm		\$30	\$40	\$50	Nov 7
Rohatsu	Dec. 1-8			\$155	\$195	Oct 17

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 have also experimented 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

JIJITSU: Johanna Bangeman, Sheelo Bohm, Kate Duroux, Allan Finlay, Sue Finlay, **Reed Hamilton**, Eric Larsen, Cindy Leeson, Greg Leeson, Chris Mulford, Steve Mulford, Nate Popik, Jim Pyle, Davis Reeves, Joy Weaver

JISHA: Sheelo Bohm, Judyth Collin, Kate Duroux, Allan Finlay, Sue 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, Sue Finlay, 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, Steve Mulford

SESSHIN COORDINATOR: Sheelo Bohm, Judyth Collin, Reed Hamilton, **Michael Keown**, Eric Larsen, Cindy Leeson, Greg Leeson, 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. You can 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 go to the general fund. Please use "tithely" for donations.

Donations can also be mailed to:

ROBZ, PO Box 1525, Nevada City, CA 95959

We appreciate your spirit of giving!

For membership fees, send checks made out to ROBZ to Cindy Leeson. For sesshin fees, send checks made out to ROBZ to the sesshin coordinator.

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: Reed Hamilton

Layout: Ken Schumacher

Proofreading: Reed Hamilton, Bob Speiser, Jamie Hunyor

Mailing: Greg Leeson, Cindy Leeson

BUSINESS & FINANCE COMMITTEE:

Reed Hamilton - reedhamilton2@gmail.com
Erika Carpenter - erikacarpenter@gmail.com
Ed Sheffner - edsheffner@gmail.com

PRACTICE & CARE COMMITTEE:

Chris Mulford - cmulfordca@gmail.com
Nathan Popik - Sue Finlay -
1suxena@gmail.com

MODERATOR:

Greg Leeson - BUILDINGS &

GROUPS:

Steve Mulford - 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:

reedhamilton2@gmail.com

The deadline for the next issue will be

September 1st, 2021

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
Nevada City, CA 95959
P.O. Box 1525
RING OF BONE ZENDO