

RING OF BONE ZENDO

SPRING 2022

WWW.RINGOFBONEZENDO.ORG

P.O. BOX 1525 NEVADA CITY, CA 95959

UNTIL BY "WE", WE MEAN I, THEM, YOU, THE MUSKRAT, THE TIGER, THE HUNGER

That the self advances and confirms the myriad things is called delusion;

That the myriad things advance and confirm the self is enlightenment."

~ Dōgen Zenji

Editor's Note: In this issue Jamie Hunyor delves into a topic that has been circulating in the sangha, and the wider world. That topic is kinship—what is it and how do we experience it in our lives. This a vital conversation because it's clear that modern civilization isn't realizing kinship in a sustainable way, if at all. I hope his essay will inspire others to come forward with their own observations and realizations in this realm.

In the summer of 2016 I spent hours on end in a cheese cave tucked away in the back corner of a creamery outside of Athens, Ohio. Those long days were made up of repeatedly dipping a cloth into a solution of water, salt and vinegar and then wiping down the waxed surface of each round of aging goat cheese. I listened to podcasts to encourage the time to pass more quickly, including Ayana Young's *For the Wild*. In one of those episodes, Robin Wall Kimmerer introduced the idea of a new pronoun to replace "it" when we speak of beings in the natural world. Her search had led her to talk to her elders, including Stewart King, a fluent speaker of Anishinaabe. In the language the word *bemaadiziiaaki* would refer to a being of the earth. Kimmerer cradled the beautiful word and found the singular pronoun she was looking for in its last syllable, "ki", with its plural form, "kin."

These days I spend quite a bit of time in the South Yuba canyon paying attention to my kin as they undergo their seasonal transformations. On long runs on the slopes above the river, I'm kept company by the early blue blooms of the hound's-tongue, the green leaves of soaproot with their white central vein, the clusters of flowers beginning to dangle from the limbs of the big-leaf maple, and the dopey Doberman named Herschel

who is the companion of a gold miner who frequents Purdon Crossing. Just yesterday I was treated as kin by a group of six turkeys who waded through the daffodils just three feet away as I sat on the deck eating my dinner.

It's easy enough to feel kinship with those beings listed above, and others which share their positive qualities such as beauty, utility, and companionship. But how do we approach our relationship with those of the ten thousand things we might categorize as negative—from the small, mundane and everyday, to the macro-level, oppressive and evil? I'm thinking now of the mosquito with its noxious buzz and bite, the poison oak putting out its oily new leaves, the mountain lion that drags the buckling away under the cover of night, our neighbors with belief and value systems that seemingly oppose our own, the leaders who invade their own neighbor, the systems of domination that exploit the many for the gain of the few.

I'll turn to cultural anthropologist Dorothy Lee to bring us back to considering how language colors our worldview and our relationship to others and the natural world. In her 1959 book *Freedom and Culture*, Lee points to the syntax of the Wintu of Northern California. She writes:

They never say, and in fact they cannot say, as we do, "I have a sister," or a "son," or a "husband." To live with is the usual way in which they express what we call possession, and they use this term for everything that they respect, so that a man will be said to live with his bows and arrows.

So, my question is, how can we move toward a way of existing where we live

I remember the Way,
how it wrinkles.
I remember the Way,
how it shines.
I remember the Way,
how it calls night and day.
I remember the Way,
how it helps you.
(You can clap with one hand now)'

Flash of a Raven's wing: Sound of Darkness.
The morning bird sings: Light.'

The silence of leaves
You sit, watching.
A sip of water falls down your throat like honey
Then you find your own spot, your own place,
your own world.
Wonderful.'

Nature is beautiful.
Spring comes, then Winter.
The flowers don't come,
then they come again'

~ Aurora Pounds

with all beings as kin? A former partner of mine wise beyond their years shared this quotation with me in a water-color painting on the first page of a gifted notebook: "Everyone is self-centered, what matters is how far your radius extends." How can we extend our radius to include the whole of existence?

My own most radical dreams for the future involve a major shift from our intensely hierarchical society to one that levels the playing field, nurturing fertile soil from which all can equally grow. I don't think I'm merely putting forth the

-“Until By We...” continued from page 1

political project I’m most aligned with by including this here. While we exist in a society where people are willing — and even eager—to dominate others, we will continue to project that same domination onto the natural world. If we can’t treat members of our own species as kin, how can we expect to do so of

beings so immensely different from ourselves, let alone beings who from our perspective as humans seem dangerous. The anarchist thinker and social ecologist Murray Bookchin goes into great detail about how

we might make this shift to a non-hierarchical, ecological society in *The Ecology of Freedom*. I’ll share just this nugget (and also extend the invitation to read it together as a group for anyone interested):

The concept of an ecological society must begin from a sense of assurance that society and nature are not inherently antithetical. In our characteristic view of difference as a form of opposition and estrangement, we have permitted the unique aspects of human society to obscure our perception of its commonality with nature, as a ‘niche’ in a given bioregion and ecosystem.

Luckily, we also have quite a few anarchists from our own sangha who have also explored this path of thought—including Robert Aitken Rōshi and our own founder up the hill, Gary Snyder.

Some of Gary’s wisdom can be found in his essay *A Village Council for All Being*. He writes:

The intimate perception of interconnection, frailty, inevitable impermanence, and pain (and the continuity of grand process and its ultimate emptiness) is an experience that awakens the heart of compassion.

This real, sincere compassion for all beings is how we experience kinship with those beings, and to be fully engendered it must be recognized in the dark, slippery sides of existence, not just the fecund explosions of spring’s beauty. We are as united in death as we are in life—and we have the choice to decide

whether we will accept this fact or not, acting in accord with it or out of fear of our own inevitable return to the great flow of matter and energy. After all, life-and-death is the great matter.

At the heart of *The Mind of Clover*, Aitken Rōshi reminds us of this choice:

We can destroy the gene pool of the earth organism and eliminate all choices, or we can discipline ourselves and find the source of responsibility. That source is the mind of clover. There you are nurtured; there you nurture. Settle there, at least once in your life.

I’d like to offer the last word to another poet, Jane Hirshfield, with the final lines of her recent poem, *Spell to Be Said Against Hatred*:

Until by we we mean I, them, you, the muskrat, the tiger, the hunger.

Until by I we mean as a dog barks, sounding and vanishing and sounding and vanishing completely.

Until by until we mean I, we, you, them, the muskrat, the tiger, the

hunger, the lonely barking of the dog before it is answered.



THE SOUND OF BONE

In the late 1960s and early 1970s seeking the Way was like being on a frontier. The culture at large was confounding and of little help. Families and neighborhoods, the media, schools, the political realm, the church—wherever one sought wisdom there was only a wooden gaze, a change of subject. As a child or young person you were not informed that you had been, and that you were being, hoodwinked by civilizations’ conditioning grid. No one was alerting you to the daily hypnotic immersion in misplaced certainty that was establishing a pitiable tightening upon consciousness. Nor how this carousel of circumstances was shaping experience, behavior and bearing. So in coming of age, it was startling to see this veil grow stronger while becoming less visible. So, a search for a way out of the trap, a search for centering knowledge, for a dispelling of confusion about self and other, a search for enlightenment. This was the frontier, tracks going in all directions. In the absence of any recognizably deeply sane, wise adult culture, like others, I endeavored to quilt together an understanding of existence itself. Searching to uncover a fulfilling realization that actualized the obvious astonishing beauty, the miraculous divine intelligence presenting endlessly everywhere, with the workaday world of traffic lights and clock time.

Lacking a proper sadhana, or Way, I was off the trail exploring Zen and Taoism, organic gardening, farming and landscaping. There was Hesse, Jung, Wendell Berry, Tolkien, Vedanta, existentialism, mythology, Christian mysticism, mountaineering, surfing, cannabis and various entheogens, music, and all the unformed incipient panoply of musings and behaviors of the back-to-the-land, hippie and countercultural spirit of the time. Into this setting, early one Sunday morning on the radio, I heard the sonorous voice of Alan Watts. Alan was like a clear bell sounding through the din, like a fresh wind clearing away the fog of partially formed ideas and musings. Alan artfully and engagingly linked together consciousness, culture, history, art, ecology, philosophy, psychology and science with profound knowledge of the world’s wisdom traditions,

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—“The Sound of Bone” continued from page 2

Eastern ways and Western ways. All this with openness and originality—and with a gracious geniality and a deeply curious wonderment and bemusement at the assembly of human folly. This was supported above and below with a wonderful sense of humor. With all the splendid deep learning and understanding, it was the laughter that brought it all back home. Out of the trap.

At the time of Alan’s death in the fall of 1973 I had availed myself, through Alan’s generosity, into participating in a small daily seminar that was going to begin in early 1974. As a sounding group, we were to meet at Alan’s converted redwood water tank library at Druid Heights in Muir Woods above Mill Valley. At this time, Alan had largely completed his last book, *Tao: The Watercourse Way*, which was later finished by Al Huang and published posthumously. He had been enthusiastic in using this seminar model to flesh out ideas for *The Watercourse Way* and he wanted to use a similar format to do a book on Vedanta. Now, with Alan’s sudden absence, I carried on with my craft, married, had the first two of three children and continued following the trails that Alan had blazed and then came back and cleared. We continued to live in beautiful South Laguna close to where I had grown up in the 50’s and 60’s.

In the late 1970s I learned that Gary Snyder, now back from Japan, had started a Zen sitting group outside Nevada City. Through Alan, I felt a connection with Gary, for Alan thought the world of him. Alan wrote in his autobiography that “a universe that has manifested Gary Snyder could never be considered a failure.” Through a measure of success in our work, Susan and I had been saving with the intent to find a place to move where the swarm of mass culture was at least a little bit toned down. Finding a small plot of land in Nevada County, we relocated and built a home at the very same time that Ring of Bone Zendo was being built. As our home neared completion, I met Pat Ferris through a mutual friend. He and I quickly discovered kindred interests. A short time passed and then on a fall night of wind and rain he escorted me out to a Monday night sitting.

~ Jim Pyle

A HUNDRED YEARS FROM NOW

“What would you like me to do a hundred years from now?”—so said the Chinese emperor to his teacher, Ch’an master Hui-chung, according to the 18th case of the *Blue Cliff Record*. His question is a delicate circumlocution of the awkward fact that Hui-chung’s death had grown near. What did the master want him to do afterward?

It’s a question all of us need to face, and very few who survive us will appreciate a response like Hui-chung’s: “Build a seamless pagoda for this old monk.” Besides, if you’re going to repose in a pagoda without joinery, now is the time to do it, and the medium I recommend is zazen, plenty of it.

But let’s not avoid the awkward practical question: What did you want us to do with you after you die? It’s not a matter that you—especially you readers in the so-called prime of life—have probably given much thought. I suggest that you do so now, as a kindness to those of us who know and love you and otherwise may someday find ourselves, perhaps very suddenly, grieving and having to guess at your wishes.

Among the points to consider, of course, are what you want done with your bodily remains. Ways to return a body to the elements have proliferated in recent years and probably deserve some study and consideration. In Hawai’i, if one’s body is transported a certain distance from shore, it can legally be released overboard in a sea burial. Burial on land takes standard forms, ranging from ultra simple (in a shroud) to elaborate (a mausoleum), plus nowadays an array of green forms. Or would you opt for cremation?

And what about memorial services? At the zendo? In a more public space? Neither? Both? Are there features of

such an event that you’d like to include or omit? When I put this last question to Barbara Carnahan, what came to mind was the music she wanted us to hear. Is there somebody you’d like to speak or a text you’d like to have read—a favorite poem, a statement of your own?

Is it important to you or your family that there be a marker to remember you by? Do you want your remains placed where they’ll be protected from disturbance and accessible to your family and others wishing to pay their respects, as in a graveyard or columbarium? Do you want them cast to the wind in a beloved place or dispersed in particular waters?

Then there are the questions about possessions and savings, often fraught and typically managed by way of a will. Taking care of these matters will spare others vast complications. In her final months, Anna Gold enjoyed passing on her things to friends and relatives who she knew would in turn enjoy having them. Not all of us will die in slow, conscious ways, though, so if you’d like to designate any of your belongings to specific people, you better record those wishes now. (As for stuff that no one will want, now’s also the time to start jettisoning that.)

I’d like to know that each sangha member has a Hundred Year Plan on file and to know where it can be retrieved when needed. Keeping our plans somewhere safe at home makes sense, but in addition, I could establish a file for this purpose in the *hōjō*, or we could ask the Practice and Care Committee to set up a repository elsewhere.

If all these to-do suggestions overwhelm you, okay, I admit that I’ve barely begun ticking them off myself. I’m getting on with it, though. Will you?

~Nelson Foster



*Buddha's Birthday Celebration
Ring of Bone Zendo, April 3, 2022
photos by Cindy Leeson*



2021

The kids are bigger
so are the trees
Summer longer
Winter shorter, more dry

Despite the high theater of politik
and disagreements in ourselves
that we put on each other
the neighbors still talk

In fact, have learned the boundaries
how to come together, to nurture
create a place greater

than that individualistic
state of mind that tends
to remain cozy
in one's own rightness

Maybe we all got bigger
maybe this is how we as people
go forward, have gotten this far

~ Bishop Randall

RING OF BONE ZENDO CALENDAR OF EVENTS

<i>Date</i>	<i>Event</i>	<i>Time</i>	<i>Coordinator</i>
FLOWERS-TO-DUST TRAINING SEASON - 2022			
April 24	Sunday Zazen Sack Lunch/Meeting for Practice of Business	9:30 - noon Noon – 2:15	Moderator
April 30 – May 7	Spring Mountains & Rivers Sesshin		Erika Carpenter
May 1	Sunday Zazen Potluck, work hour	9:30 – noon Noon – 1:00 pm	
May 8	Sunday Zazen	9:30 – noon	
May 15	Work Party for Nelson and Masa	9:00 am – 3:00 pm	Greg Leeson
May 22, 2022	One-day Sesshin	9:00 am – 4:30 pm	Sue Finlay
May 29	Sunday Zazen Sack Lunch/Meeting for Practice of Business	9:30 am – noon Noon – 2:15 pm	Moderator
June 5	Sunday Zazen Potluck, work hour	9:30 am – noon Noon – 1:00 pm	
June 11 – 18	Seven-day Sesshin		Michael Keown
June 19	No Sunday Zazen		
June 26	Sunday Zazen Sack Lunch/Meeting for Practice of Business	9:30 am – noon Noon – 2:15 pm	Moderator
July	Zendo closed this month		
SEEDS-TO-SNOW TRAINING SEASON - 2022			
July 23-30	Summer Mountains & Rivers Sesshin		Reed Hamilton
August 7	Sunday Zazen Potluck/View from the Hojo	9:30 am – noon Noon – 2:30 pm	
August 14	Sunday Zazen	9:30 am – noon	
August 21	One-day Sesshin	9:00 am – 4:30 pm	Wendy Boes
August 28	Sunday Zazen Sack Lunch/Meeting for Practice of Business	9:30 am – noon Noon – 2:15 pm	Moderator
Sept 4	Sunday Zazen Potluck, work hour	9:30 am - noon Noon – 1:00 pm	
Sept 11	Sunday Zazen	9:30 am – noon	
Sept 18	Fall Workday	9:00 am – 3:00 pm	Steve Mulford
Sept 25	Sunday Zazen Sack Lunch/Meeting for Practice of Business	9:30 am – noon Noon – 2:15 pm	Moderator
Oct 2	Sunday Zazen Potluck/Founders' Day	9:30 am – noon Noon – 3:00 pm	Kate Duroux
Oct 9	Sunday Zazen	9:30 am – noon	
Oct 14 – 19	Five-day Sesshin		Chris Mulford
Oct 23	Bald Mountain Association Workday	9:00 am – 3:00 pm	Sheelo Bohm
Oct 30	Zazen Sack Lunch/Meeting for Practice of Business	9:30 am – noon Noon – 2:15 pm	Moderator
Nov 6	Sunday Zazen Potluck/Sangha Circle	9:30 - noon Noon – 2:30 pm	Practice & Care

RING OF BONE ZENDO CALENDAR OF EVENTS

<i>Date</i>	<i>Event</i>	<i>Time</i>	<i>Coordinator</i>
Nov 13	Sunday Zazen	9:30 – noon	
Nov 20	Sunday Zazen Sack Lunch/Dharma Event	9:30 – noon Noon – 2:30 pm	Practice & Care
Nov 27	Zazen Sack Lunch/Meeting for Practice of Business	9:30 am – noon Noon – 2:15 pm	Moderator
Dec 1 – 8	Rohatsu		Wendy Boes
Dec 11	Sunday Zazen	9:30 am – noon	
Dec 18	Sunday Zazen Sack Lunch/Meeting for Practice of Business	9:30 m – noon Noon – 2:15 pm	Moderator
Dec 25	No Sunday Zazen		

THE HANDY-DANDY ZENDO EVENT FACTOID SHEET 2022

<i>EventDate</i>	<i>Contact Name/Info</i>	<i>Core/ Sustaining</i>	<i>Associate</i>	<i>Non- member</i>	<i>Deadline</i>
Spring M&R Sesshin	April 30-May 7 Erika Carpenter – PO Box 1057, McCloud, CA 96057 530-941-2802 or erikacarpenter@gmail.com	\$270	\$330	\$380	Feb. 30
Work Party for Nelson & Masa	May 15 Greg Leeson – PO Box 1742, Colfax CA 95713 530-346-7782 or gleeson804@gmail.com				
One-Day Sesshin	May 22 Sue Finlay - PO Box 576, North San Juan CA 95960 530-277-6247 or 1suejena@gmail.com	\$40	\$50	\$60	June 22
Seven-Day Sesshin	June 11-18 Michael Keown - 2639 NE Community Lane, Bend OR 97701 541-848-9907 or michaelkeown375@gmail.com	\$220	\$280	\$330	April 11
Mts. & Rivers Sesshin	July 23-30 Reed Hamilton – 13310 Nanna's Way, Grass Valley CA 95949 530-210-4216 or reedhamilton2@gmail.com	\$270	\$330	\$380	May 23
One-day Sesshin	August 21 Wendy Boes - 21802 Purdon Rd., Nevada City CA 95959 530-559-6314 or wlbcarrrot@gmail.com	\$40	\$50	\$60	July 21
Fall Workday	Sep. 18 Steve Mulford – 13224 Red Dog Rd, Nevada City, CA 95959 916-346-6267 or smulfordca@gmail.com				
Five-Day Sesshin	Oct. 14-19 Chris Mulford - 13224 Red Dog Rd, Nevada City, CA 95959 916-346-6265 or cmulfordca@gmail.com	\$155	\$195	\$240	Aug. 14
BMA Workday	Oct. 23 Sheelo Bohm – POB 553 North San Juan, CA 95960 530-263-6431 or sheelo.bohm@gmail.com				
Rohatsu	Dec 1 -8 Wendy Boes – 21802 Purdon Rd., Nevada City CA 95959 530-559-6314 or wlbcarrrot@gmail.com	\$125	\$155	\$195	Oct. 1

SESSHIN GUIDELINES

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

NOTE: Please be fully vaccinated with one booster shot at least two weeks prior to attending sesshin.

SESSHIN SIGN-UP PROCEDURE

1. Heed the deadlines. Space is limited. Early submissions have priority.
2. Send a check made out to Ring of Bone Zendo 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.

If you are new to the form please consult the coordinator before signing up so you understand what to expect. 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. We have a hard cutoff date for signups so that trip leaders can solidify plans well ahead. On the day we gather, participants meet by 3 PM at the zendo (or at an assembly point closer to the trail head 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 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: Johanna Bangeman, Sheelo Bohm, Kate Duroux, Allan Finlay, Sue Finlay, Brian Ginsberg, **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, Michael Keown, 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, Suzanna Elkin, Sue Finlay, Eric Larsen, **Cindy Leeson**, Greg Leeson, Elizabeth Lewis, Jenny Long, Andrew Mason, Steve Mulford, Nate Popik, Davis Reeves, 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, Sue Finlay, Reed Hamilton, Michael Keown, Eric Larsen, Cindy Leeson, Greg Leeson, **Chris Mulford**, 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 "tithe.ly" 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:

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530.346.7782
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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, 2022

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

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