

# SEVEN THUNDERS

newsletter

www.seventhunders.org

September 2017



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## MAKOTO

by Leonard Marcel

**M**akoto means sincerity and authenticity. It also can mean commitment and devotion. To have *makoto* is to practice free of desire, lost in the essence of the practice, without ego or arrogance. To practice with *makoto*, is to be unaware of progress, unattached to attainment, choosing neither this nor that, simply sustained by the energy derived from persistent effort and continuous practice.

In the *Tetteki Tosui (Iron Flute)*, case 37, a monk asks Hsueh-feng, "How can one touch sanctity?" Hsueh-feng (Seppo Gison, 822-908) replies, "A mere innocent cannot do it." The monk asks again, "If he forgets himself, can he touch sanctity?" Hsueh-feng (Seppo) replies, "He may do so insofar as he is concerned." The monk continues, "In that case, what happens to him?" Hsueh-feng (Seppo) answers, "A bee never returns to the abandoned hive."

This student monk, imbued with a sincere beginner's mind, is like most of us who begin Zen practice because we perceive intuitively something mysterious, something beneath or behind the surface of what we call ordinary reality. We want to experience that which is ultimate, to touch the sacred.

Perhaps we want to touch again that feeling of wonder we experienced when we first stood at the seashore and saw the ocean waves, or first

looked upon the Grand Canyon, or first saw the canopy of twinkling stars in the high desert. How can we reconnect? What is sanctity? What is the sacred? What is holy? This is what Emperor Wu wants to know when he meets Bodhidharma in the famous case 1 of the *Hekigan-Roku (Blue Cliff Record)*. He asks, "What is the first principle of the holy teaching?" Bodhidharma replies, "Vast emptiness, nothing holy." Apparently annoyed, the Emperor demands, "Who are you (to speak in this way)?" With all the honesty and sincerity of *makoto*, Bodhidharma replies, "I don't know." These

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## SEVEN THUNDERS RETREATS & EVENTS

### FIRST SATURDAY SITTINGS

Monthly "First Saturday" sittings continue in Bethany House at the Trappist Abbey just north of Lafayette, OR. Orientation is offered at 8:15 a.m. and formal group sitting begins at 9:00 a.m. A talk by the teacher begins at 10:00 a.m., which is followed by opportunities for private interviews with the teacher. Formal sitting ends at noon. There is no charge, but donations for teacher support and for the Trappist Abbey are gratefully accepted. Here is the schedule for the remainder of 2017 and 2018:

2017:

- October 7, Sister Joan Saalfeld
- November 4, Leonard Marcel
- December 2, Brother Mark Filut

2018:

- January 6, Brother Mark Filut
- February 3, Leonard Marcel
- March 3, Leonard Marcel
- April 7, Sister Joan Saalfeld
- May 5, Sister Joan Saalfeld
- June 2, Sister Joan Saalfeld
- July 7, Leonard Marcel
- August 4, Leonard Marcel
- \*September 8, Leonard Marcel
- October 6, Sister Joan Saalfeld
- November 3, Leonard Marcel
- December 1, Brother Mark Filut

\* Indicates 2nd Saturday of month.

### RETREAT SCHEDULE

- September 29 - October 1 – Zen kosesshin at Stones and Clouds co-led by Leonard Marcel and Lee Ann Nail. Registration information on page 10.
- October 6 - 7 – Retreat in Bend, led by Leonard Marcel. For registration information, please contact Leanne Latterell at 541.923.7607
- December 3 - 8 – Zen Rohatsu sesshin at Stones and Clouds led by Leonard Marcel. Registration information on page 11.
- January 25 - 28 – CIR at St Mary's Woods with Sister Joan Saalfeld. Registration information on page 12.
- April 20 - 22, 2018 – Zen kosesshin at Stones and Clouds led by Leonard Marcel. Registration on page 10.

### NEWSLETTER SUBSCRIPTIONS

Published three times a year, our newsletter is a benefit of Seven Thunders membership. Prospective members who would like to receive the newsletter can be added to the mailing list by contacting Jenny Brausch at Livinggreen@comcast.net. Complimentary copies will be sent for up to one year or until January dues requests are mailed. After that, if membership dues (full membership currently \$30 per year) are not received by March, you will be sent an announcements-only version of the newsletter. Please send membership dues to: Jenny Brausch, PO Box 3119, Albany, OR 97321. ✎

### ZAZENKAI

Held at the Stones and Clouds (*Rai'un*) Zendo in Lake Oswego, led by Leonard Marcel. Details on page 6. Upcoming dates:

- October 28, 2017
- February 17, 2018
- March 17, 2018. ✎





## A LETTER FROM THE PRESIDENT

by Gregory Smith

The Seven Thunders board of directors met for a half-day retreat in June and then again at the end of August to devote time to a range of issues related to the identify and future of our organization. Time for these broader concerns is generally not available at regular board meetings, which tend to be consumed with practical and immediate concerns related to holding retreats, managing the website, publishing the newsletter, and keeping track of finances. Gathering at the Loyola Jesuit Retreat Center in Portland, a more relaxed four-hour time frame allowed us to explore our understanding about the unique purposes of Seven Thunders and questions about leadership and persistence as our founders and early members grow older.

We were led in our discussions by board member and secretary Matt McTigue, who brought his extensive experience as a facilitator and problem-solver to our group. Drawing upon information gathered from a survey distributed to members three or four years ago, we began our conversation about what Seven Thunders offers to the

broader community that cannot be found in similar organizations. We discussed the way that few other groups seek to support the spiritual practice of both Christians and Buddhists drawn to contemplation. This aspect of our identity poses one of the more serious challenges in moving forward since few teachers possess the ability to move from one tradition to the other while maintaining the integrity of each in the way that Marcel Roshi and his predecessors have been able to achieve. We considered, as well, ways that we might extend our connections to the broader Catholic community in northern Oregon, thinking in particular about how we could reach out to professors and programs at the University of Portland to explore potential collaboration.

The meeting in August will continue to delve into these themes, especially looking at steps that can be taken to ensure the longevity of the organization when the Marcells reach the point when they can no longer host and support Seven Thunders in the way they have for the past decade and more. This will

hopefully not need to be dealt with for several years to come, but it feels wise to begin planning for this eventuality sooner than later, especially since a growing number of our members are young adults who will benefit from our willingness to find ways to support their practice going into the future. If you have thoughts about any of these issues, we strongly encourage our members to share with board members your ideas. Feel free to contact any of us using the e-mail addresses listed on the first page of the newsletter.

Finally, I'd like to take this opportunity to welcome three new members elected to the board at the Annual Meeting in July. Dan Brown is a regular Zen practitioner who last year stepped up to help with the website. Jenny Brausch from Corvallis has attended First Saturday sittings at the Abbey and one retreat at Seven Thunders as she deepens her own connections to contemplative practice. She has volunteered to take on the task of treasurer. Our third new member is Kailyn Kent who has been a regular participant in both Stones and Clouds and Abbey events over the past two years. Thanks, as well, are due to Tom Davies and Nancy Roberts who have stepped down from the board after offering valuable service as secretary and treasurer respectively over the past two years. Deep bows to both. ✨

### SEVEN THUNDERS LOCAL SITTINGS

#### PORTLAND AREA SITTINGS

■ Monday evenings at Stones and Clouds (*Rai'un*) Zendo, 7:00 to 8:30 p.m., zazen & dokusan. Contact: Leonard Marcel at 503.636.9009 or marcellj@hotmail.com.

#### SALEM SITTINGS

■ Wednesdays at the Salem Zen Center: 'On the Way Home' zazen from 5:30 to 6:30 p.m. and an evening program (chanting, zazen, silent tea and Dharma talk) from 7:00 to 9:00 p.m. 504.949.3188. SalemZenCenter.com

#### CORVALLIS SITTINGS

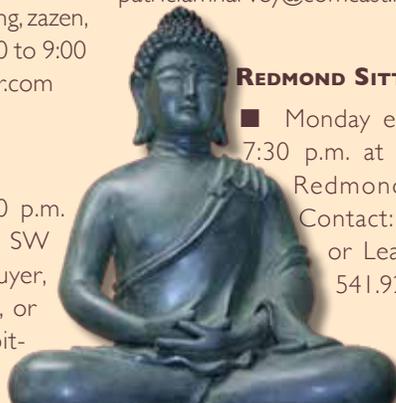
■ Monday evenings, 7:00 to 8:30 p.m. (except Labor Day) at CMLC, 128 SW 9th St, Corvallis. Contacts: Jane Huyer, 541.752.6597, ahuyer@comcast.net, or Glenna Pittock, 541.752.6139, gpit-tock@yahoo.com

#### OLYMPIA SITTINGS

■ Monday evenings, 6:00 to 8:00 p.m., and every Saturday morning from 6:00 to 8:00 a.m. in the Chapel at St. Michael Church, 1021 Boundary St. SE, Olympia, WA 98501. Three rounds of sittings (from 6:00 to 7:30) are followed by a reading from contemplative writers and a questions and comments period. Contact: Pat Harvey, 360.357.8401 patriciamharvey@comcast.net

#### REDMOND SITTINGS

■ Monday evenings, 6:30 to 7:30 p.m. at 529 NW 19th, Redmond, OR 97756. Contact: Richard Lance or Leanne Latterell at 541.923.7607. ✨



### OTHER PACIFIC NORTHWEST DIAMOND SANGHA GROUPS

#### NO SANGHA, PORT ANGELES

■ Teacher: Kristen Larson. Zazen: Saturday mornings, 8:00 to 9:30 a.m. For more information, please contact Kristen Larson at 360.452.5534 or NOSangha@aol.com.

#### THREE TREASURES SANGHA, SEATTLE

■ Teacher: Jack Duffy. Zazen at *Dharma Gate* (1910 – 24th Ave S.) on Wednesday evenings 6:30-8:30 p.m. and Friday mornings 6:30-7:30 a.m., followed by breakfast. For more information, please contact Larry Keil at 206.322.8759 or go to their website at <http://three-treasures-sangha.org/> ✨



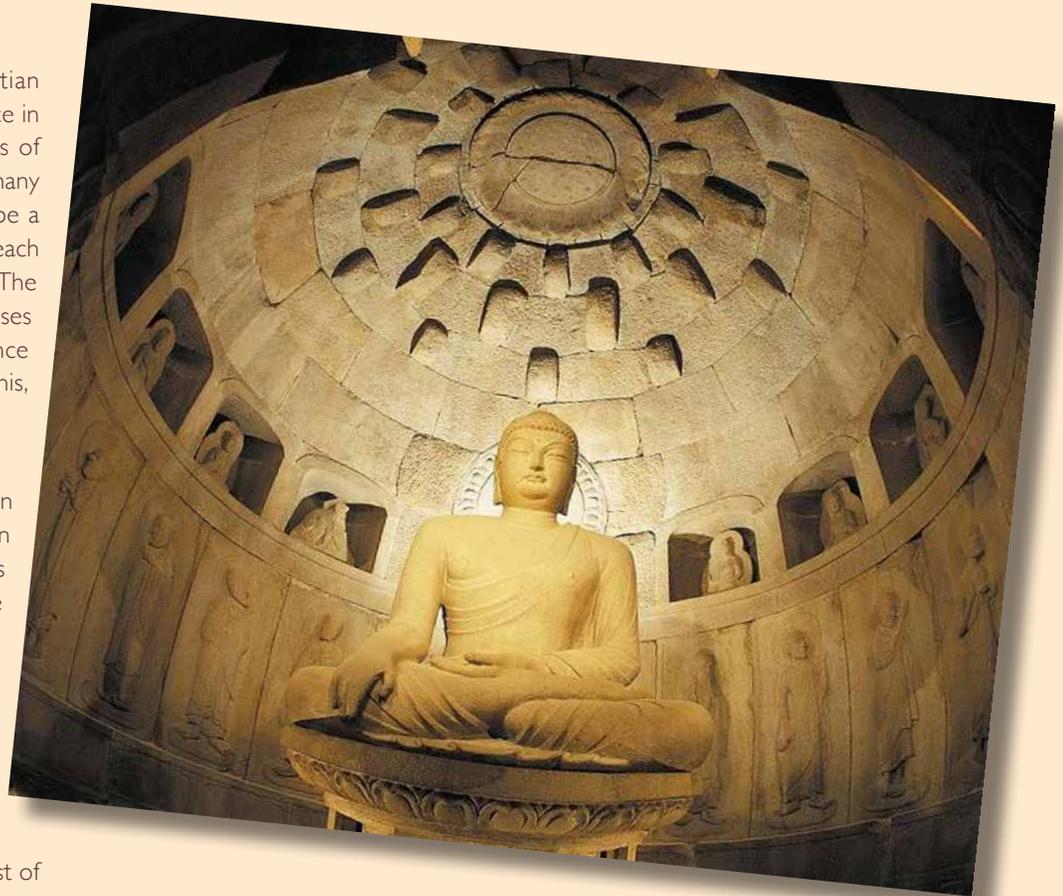
## OFF THE CUSHION: CONFLUENCE

by Mike Seely

I am grateful for the gift of Christian Contemplative and Zen Buddhist practice in my life. The encouragement of teachers of both traditions and the serendipity of many life circumstances have allowed this to be a vital path. For me, the traditions beget each other, guiding me to attend to the “now.” The container that is Seven Thunders expresses this fully. It is a river flowing, a confluence where the words of our teachers, “just this, just now, just so”, truly have import.

I am compelled to venture off the cushion to reflect and share an early moment in my life, an essential set of experiences that constitutes the first real exposure to the begetting of these traditions. I was exposed to various forms of meditation in my early teen years, be it while attending Quaker meetings, or by actively embracing the Orthodox practice of the Jesus Prayer, or prayer of the heart. A splash of Buddhist context appeared thanks to Herman Hesse. I had read most of his works by the age of 16, and, of course, *Siddhartha* and *Journey to the East* hit home. But things seriously shifted in 1972 at the age of 17, thanks to a very unusual adventure and opportunity.

It was the summer of my junior year of high school. My older brother had been living in Tokyo working as a linguist for Britannica, and had recently taken a civilian job with the US Army in Daegu, South Korea. In May, he returned home and announced he



Seokguram Grotto.

was getting married just a week after my older sister's long planned, large, very traditional wedding. He was flying in his Zen teacher from Japan, Father Oshidta, a Roman Catholic priest. Needless to say, my brother's announcement created a touch of consternation, confusion, and chaos for my parents. In the midst of it all, he surprised me with a roundtrip ticket from Los Angeles to Tokyo, and invited me to return to Daegu with him and his bride, a woman from Maine who was just three years my senior. Being a “middle” child, I mustered up all my best skills to create a persuasive justification to embark on this three-month odyssey. I had \$200, a coupon for the Philadelphia to Los Angeles segment, and everything else I thought I needed. It had to be the shock of either the question or the smoke screen caused by the wedding distractions, but upon asking permission, Mom and Dad just smiled and vacantly stated, “Have a good time, honey.” Being unnoticed in the middle paid the right dividend, and off I went with the newlyweds. To be fair to my parents, they did wake up some weeks later, wondering about my whereabouts.

The journey has lots of parts and stories as we traveled from Tokyo through Hiroshima to Shimonoseki, and then took a ferry to Busan, South Korea. In 1972, the impact of the Korean conflict was still very evident with few paved roads, poverty, and a form of martial law in effect. We could freely travel, but a curfew was in place at night. We arrived in Daegu, where I slept in my brother's office away from the newlyweds on the grounds where the US Army was garrisoned. Within a week or so, it became abundantly clear my presence was not desired by the newlyweds. Who wouldn't agree? So, I began taking long day trips hiking the surrounding valleys and mountains. On the first day, I stumbled upon a small Buddhist shrine, to which I returned in the days ahead to sit in a small, seemingly abandoned hut. I recall a “magic” of sorts, something drawing me inward, allowing me to be comfortable with an aloneness that was not loneliness, as everything became an

### ABOUT “OFF THE CUSHION”

Off the Cushion is a regular feature of our newsletter. We invite you to submit articles about what your practice means to you, of activities off the cushion which feel like an extension of your practice. Please e-mail your submissions to newsletter editor Greg Smith at [gasmith@clark.edu](mailto:gasmith@clark.edu). ⚡

Continued on page 5



## CONFLUENCE, *continued from page 4*

adventure. The hikes got longer and soon I announced to my brother that I was going backpacking with a goal of visiting a famous site, Haeinsa, the head temple of the Jogye Order of Korean Buddhism in the Gaya Mountains, South Gyeongsang Province. No resistance was offered to this plan.

The problem with backpacking in Korea in 1972 is that backpacking wasn't even a concept, just as hitchhiking in Japan on my return trip home had to be carried out with both hands up and not a thumb out. I took buses and hiked country roads with Haeinsa as my goal. Actual camping was thwarted daily by official-looking people as well as just kind souls who were determined to shepherd me to an inn nearly every evening because the "communists" were surely going to get me. Also, it was against the law. My innocence and long hair became my protector.

I arrived in the village near Haeinsa, but amazingly, never saw more than the gates

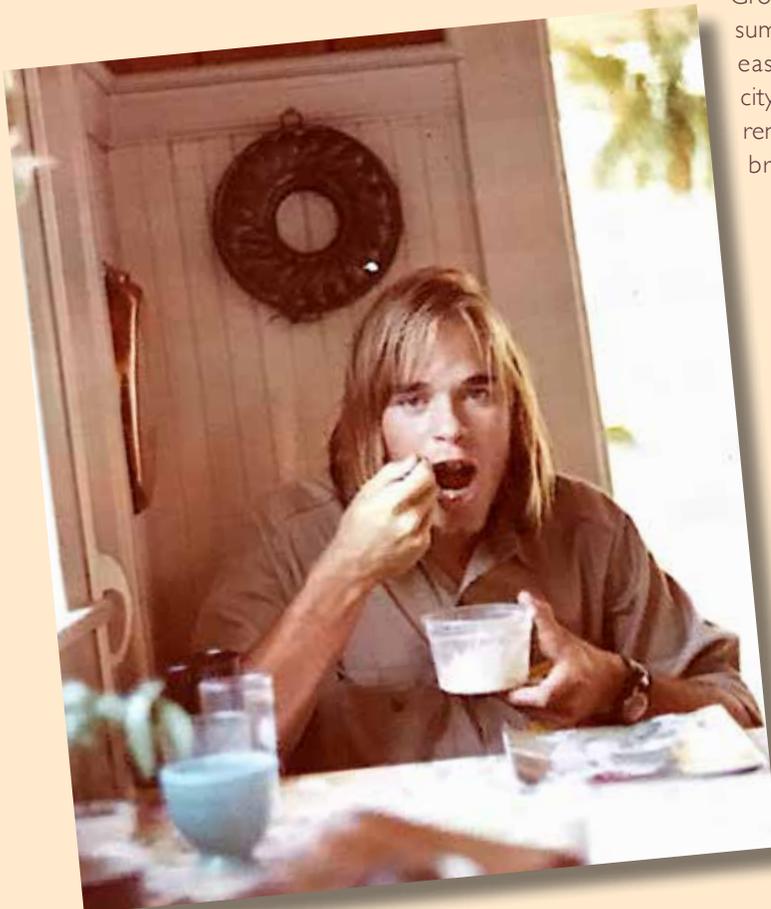
of the temple. Monsoon season of late July had landed. Rain beyond imagining. I took refuge in a small inn where the innkeeper's 15-year-old son came to my room with his record collection of bootlegged Western music. It poured continuously for three days, and I literally listened with my new friend to "Bridge Over Troubled Water" by Simon and Garfunkel repeatedly for hours. I was not a fan of the band, but with the temple out of reach, combined with the room's simplicity, the kindness of the boy, and the silence of the night, the inn became the Temple and the boy, the Buddha. My memory of this experience is distinct and clear to this day. Though I don't seek out the song, it remains sacred to me whenever I hear it. This was the first mid-summer shift, an early marker of the evolving confluence drawing me to the practice I experience today.

The second significant encounter that remains a solid tributary of the confluence is a visit to a shrine known as the Seokguram Grotto located near the summit of Mt. Toham, east of the historic city of Gyeongju. I had rendezvoused with my brother, who made

the suggestion that we go to this ancient site. Arriving on a midafternoon, we undertook the hour-long hike to the Grotto, which faces the Sea of Japan. Once at the entrance building, we entered a hallway that led to a constructed cave, which revealed a circular inner chamber where we encountered a white granite statue of the Shakyamuni Buddha standing 11 feet high. The statue sits majestically on a large circular pedestal or throne, itself five feet high. It faces east as it was thought to offer protection against invasions across the East Sea, particularly from Japanese pirates common during the years of its construction around 742 AD. It was a sight to behold as the cool air of the cave soothed the effects of the hike. A unique feature of the chamber is a portal that allows the rising sun's light to seep through and strike a jewel on the forehead of the Buddha. We sat at the pedestal until we were told to return to the base of Mt. Toham. Wanting to spend the night, we slipped into the bush and woods just below the Grotto, determined to position ourselves to be in the chamber for the rising sun the next day. We remained undetected despite breaking the rules, and slipped into the chamber before sunrise, rewarded with a spectacular bejeweled glow when the morning light struck its mark. It is a moment that will always be with me.

I made my return trip back to the US just in time for September preseason football practice of my senior year. I was a halfback, the captain of the team, and had dropped nearly 30 pounds. The coach was as horrified by my condition as I was at the notion of actually playing football. In the end, it was my best season, as I was light on my feet and truly able to see the whole playing field before me.

The gift of this experience, about which I have only touched a small portion here, is its foundational nature that continues to inform me to this day. It is part of the river that flows in my life. I am thankful for my parent's haze, my brother's crazy wisdom, and the protections of Buddha's Way. ⚡



*Mike upon arrival in San Francisco, on the return trip home to the east coast, in 1972. First potato salad in three months!*



## ZAZENKAI & STUDY GROUP AT STONES & CLOUDS

Zazenkai are an opportunity for intense practice with the Sangha in a shorter time-frame than either a Kosesshin or a Sesshin, as they are limited to one day only.

On Saturday, October 28, there will be one more Zazenkai in 2017 at the Stones and Clouds (*Rai'un*) Zendo in Lake Oswego, led by Leonard Marcel.

Two further zazenkai are scheduled for February 17, 2018 and March 17, 2018.

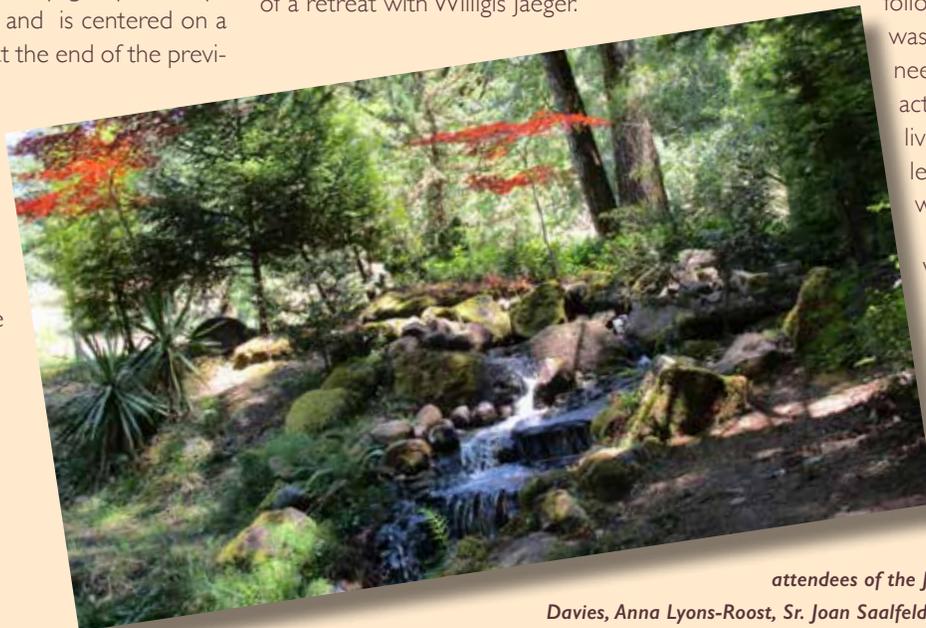
Zazenkai take place from 9 a.m. to 3:30 p.m. In addition to formal zazen, the day includes a sutra service, teisho, and dokusan. Please bring a brown bag lunch, to be eaten in silence. Teas and water will be provided.

You are asked to wear plain conservative clothing of dark or subdued color – no shorts or sleeveless tops, please. Zabutons, zafus, low and high benches will be provided, but if you have a favorite zafu or bench (no chairs) please feel free to bring it.

While there is no set fee for zazenkai, a **donation of \$20** is much appreciated to help cover costs.

Zazenkai is followed by a study group, to which all are invited. Study group lasts approximately one hour, and is centered on a reading agreed upon at the end of the previous study group.

Please contact Teresa Marcel at [tdmarcel@mac.com](mailto:tdmarcel@mac.com) or 503.636.9009 to reserve a place for Zazenkai, and for more information. ⚡



## BIRDS & BULLFROGS: JUNE 2017 CIR AT THE TRAPPIST ABBEY

by Nancy Roberts

Our retreat was blessed with warm sunny days and cool nights as we delved into silence. Bethany House was the sacred setting for our sittings and teachings, and some of us walked to the Chapel for chanted liturgy. The grounds of the Abbey were lush and green with early summer growth. Flowers bloomed at every turn of the trails; we heard birdsong all day and bullfrogs all night.

We were fortunate to receive two conferences and three days of interviews with Sr. Joan, our teacher. Her knowledge of both Christian and Zen meditation and her involvement in the history of Seven Thunders enabled insightful readings of two famous passages in the Gospel of Luke and a story of a retreat with Willigis Jaeger.

Sr. Joan talked about "The Kingdom of Heaven is Among You," reflecting on Jesus being asked by the Pharisees when the kingdom would come. "No one can say here it is, or there it is." We must look within and find it for ourselves. She also addressed the Martha and Mary story when Jesus and some followers visited and Lazarus was raised from the dead. We need both contemplation and action to take care of daily living responsibilities and to let go of anxieties about the work involved.

We are thankful for the strong meditation, the insights gained, and the silence of this retreat. ⚡



Left: a delightful corner of Abbey grounds. Photo by Nancy Roberts. Top photo:

attendees of the June CIR. Front row: Tom

Davies, Anna Lyons-Roost, Sr. Joan Saalfeld, Nancy Roberts. Top row: Ed

Glad, John Cummings, Mary Ettels, Patti Guptill, Sr. Sandra Lincoln. Photo by Mike Seely.



## SUMMER SESHIN 2017: FOREVER IN A MOMENT

by Leanne K Latterell

**A**lice: "How long is forever?"  
 White Rabbit: "Sometimes, just one second."  
*Lewis Carroll,*  
*Alice in Wonderland*

When my husband Richard asked me to share summer sesshin with him, a mix of feelings arose: delight for an opportunity to sit with my sangha and teacher; doubt that my body could endure; wonder if the 3+ days would last forever?

Still, I found deep inside that the answer was "yes." I needed to learn that forever might be one second.

As before, we were graciously hosted by Greg and Becky Smith. Greg driving us to Stones and Clouds for four days gave us great ease. Our arrival Tuesday evening was a warm welcome. It was a joy to meet new people, see familiar faces from previous sesshins, and feel held in a friendly way before sitting. Being nourished by a beautiful meal by our Tenzo, Teresa, further confirmed our confidence in attending.

As I sat during sesshin, I repeatedly answered my doubt about whether I could sit for the whole thing with the



question, "Could I sit with this moment...this breath?" So, I focused on being actively present for each inhalation and exhalation.

Writing this I experience deep gratitude: for Roshi's encouraging me to attend, and to the depth of his teachings; to Tanto Dan Dickinson, Jiki Paul Birkeland, and Ino Greg Smith for their clar-

ity and presence; to Tenzo for the meal planning and the opportunity to share the kitchen and meal preparation with her and other retreatants.

I experienced a deep sense of trust and safety as the sesshin unfolded. Suddenly it was Saturday morning and closing ceremony. What had my previous doubt and ambivalence been all about? Instead, I felt a joyous connection with everyone in the zendo!

I attended the Seven Thunders annual picnic and board meeting, held right after sesshin. It was a large group that included retreatants, board members, and family. I was impressed that all were invited to participate and all opinions were heard and valued. I realized that Seven Thunders' diversity is characterized by geographical dispersion, as well as its embrace of both Buddhist and Christian contemplative traditions. This creates both challenges and opportunities. The board welcomed suggestions to explore the unique potential this situation offers. ✨



*Above: Long kinhin outdoors. Photo by Teresa Marcel. Left: attendees of summer sesshin. Standing, left to right: Greg Smith, Paul Birkeland, Lee Ann Nail, Josh Shindler, Lisa Rosser, Beth Brenner, Oliver Starkey, Dan Dickinson, Kailyn Kent, Richard Lance, Leanne Latterell, Mike Seely. Seated: Teresa Marcel and Leonard Marcel.*



## MAKOTO, *continued from page 1*

answers have resonated for Zen students throughout the centuries, as they do for us as well. What is holy and how can I practice with *makoto* in order to experience it?

Hsueh-feng (Seppo) tells the student that an innocent cannot touch it. Why? From the beginning you are it already. You are not separate from the sacred, not separate from your true original nature.

In case 9 of the *Mumonkan (Gateless Gate)*, another student monk asks master Hsing-yang (Koyo Seijo, flourished 10-11 century), "The Buddha of Supremely Pervading, Surpassing Wisdom did zazen for ten kalpas, but... he could not attain Buddhahood. Why was this?" The master replies, "Your question is exactly to the point." The student persists, "Yet he did zazen on the Bodhi seat. Why could he not attain Buddhahood?" The master replies, "Because he is a non-attained Buddha."

You cannot become that which you have already been from the very beginning. You were born with a bright and clear Original Mind, but through a process of cultural and educational conditioning, the notion of a separate self has been constructed. On the one hand, you are a unique and precious individual. There has been no body and no mind like yours ever before – never in the history of the Universe has anyone like you ever existed. On the other hand, there has never been a time before this very moment, and there has never been separation from what you call your self

and from everything else in creation.

The problem arises when, from the perspective of our conditioned separate self, we think that the sacred is somewhere "out there." Meeting, discussing, conceptualizing, we seek it in those ways. We think that someone else has the secret, and that it is hidden from us. "How sad," Hakuin tells us, "that people ignore the near and search for truth afar."

And so we practice.  
And it takes discipline.  
And it takes sincerity.  
And it takes authenticity.  
We come into this phenomenal realm from the undifferentiated formless and essentially empty realm, each one of us according to unique causes and conditions. Taking this temporary human form, this path challenges us to learn to inhabit this human form for the sake of all beings. This is our responsibility, and an important part of our practice is to develop the discernment of how best to respond to circumstances as they arise for the benefit of all beings, rather



than reacting according to our previously conditioned patterns.

There is beauty in learning how to practice with humility, sincerity, authenticity and consistency. There is beauty in taking that type of practice into daily life, whether it be washing dishes, working in an office, arranging flowers, cleaning the bathroom, playing the piano. The purpose of practicing anything is to do it consistently well, and when we practice with *makoto* our practice consistently touches and affects innumerable lives.

So, being sloppy and inattentive is not an option on this path. If we do not have the necessary clarity, humility, and sincerity in our practice intention, trouble arises because selfishness becomes the dominant mode. What to do? One zazen period after another, become aware of the great impostor of this separate self. Prune it away. Let it go.




**MAKOTO**, continued from page 8

The student asks Hsueh-feng (Seppo), "If a person forgets himself, can he touch sanctity?"

From the *Genjokoan*, Dogen's timeless instruction presents itself here: "To study the Buddha Way is to study your self. To study your self is to forget your self. To forget your self is to be actualized by all things just as they are. When actualized by all things, body and mind as well as the bodies and minds of others drop away. No trace of enlightenment remains, and this no-trace continues endlessly."

And so we study the way. We practice. We walk the path. We sit down time after time, day after day, and gradually we come to see how that small self, that constructed and conditioned self, that impostor self, obstructs our experiencing anything directly, always coloring whatever comes before us with past conditioning. We investigate: Who am I? Who is hearing? Who is seeing? What is this? What is truth? What is life? What is death?

This questioning and investigating begin to open the spaciousness of our constricted mind to the entire universe. This is where we find true compassion.

This is where we begin to live with consistency, commitment, responsibility, sincerity, authenticity – and where we live with *makoto*, free of desire, selfishness and arrogance, allowing the Way, the Dharma, to flow through us. As Francis Dojun Cook writes in *Raising an Ox*: "Only when we have rid ourselves of selfishness so that we are no longer greedy even for the fruits of training do we truly reach the 'goal' of the Way. In relinquishing it, we acquire it." It is then that the bodhisattva vow comes most fully alive in us.

And it is then that we begin to experience true freedom, true love, true intimacy. Commenting on this case, Nyogen Senzaki (1876-1958) writes: "Hsueh-feng (Seppo) demonstrated his Zen by saying that a bee never returns to the abandoned hive. Just as the solar constellation traverses the skies, so the mind of a Zen person goes from eternity to eternity without clinging to anything. Psychology (and philosophy) ... are but the shadows of mind and not mind itself. When one finds mind itself, the search ends instantly. One can then 'touch sanctity' without any attachment, forgetting all terms, even selflessness, to become a 'bee in a new hive' of freedom. His life is Zen, intimacy."

Intimacy. Another student asked, "What is Zen?" The teacher replied, "Intimacy." Intimacy is the heart of Zen practice. When Hakuin (1686-1786) says that "this very place is the Lotus Land; this very body, the Buddha," he is speaking about intimacy. "This very place is the Lotus Land" means that you are intimate with the flowers in your garden, the wind in the pine trees, the cry of the hawk. No gap. "This very body, the Buddha" means you

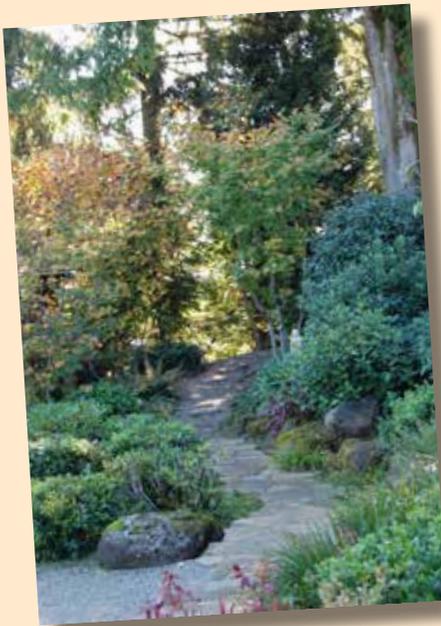
are intimate with yourself and your practice. Intimacy also means being gentle with yourself and with others and being open – open to the bell and the clappers, to the stones and the clouds, open to yourself practicing. No gap. Master Ikkyu Sojun (1394 – 1481) was addressing intimacy when he wrote this verse:

Striking bamboo one morning, he forgot all he knew.

Hearing the bell... his many doubts vanished. The ancients all became Buddhas right where they stood.

There is a Zen saying: Sincerity is the Way of Heaven (*makoto wa ten no michi nari*). Practice with *makoto* – with sincerity, authenticity, selflessness. Leave no gap and you will awaken to the sanctity and intimacy that have been yours from the very beginning. And the ancients will all become Buddhas right where you stand. ⚡





**KOESSHIN AT STONES AND CLOUDS ZENDO  
SEPTEMBER 29 - OCTOBER 1, 2017 & APRIL 20 - 22, 2018**

attendance. Full or partial scholarships are almost always available for Seven Thunders members. Donations for such scholarships are both appreciated and tax-deductible.

This is a non-residential retreat. For non-commuter participants, limited accommodations in members' homes may be available. Information about local accommodations and carpooling will be sent to out-of-town registrants upon request after receiving your registration and deposit.

**RETREAT REGISTRATION:**

To register for the retreat, please either pay your fee or deposit online at [www.SevenThunders.org](http://www.SevenThunders.org) or send a check (payable to **Seven Thunders**) to retreat organizer and registrar **Teresa Marcel, 1333 Skyland Drive, Lake Oswego, OR 97034**. Questions? Please contact Teresa Marcel at 503.636.9009 or [tdmarcel@mac.com](mailto:tdmarcel@mac.com)

As always, total silence will be observed for the entire sesshin. All attending are required to participate fully in the daily sitting and work schedule, including cleanup at the end of the retreat.

**T**here are two upcoming kosesshin at Stones & Clouds. The first of these weekend sesshin will begin Friday, September 29, 7 p.m. to 9 p.m., continue Saturday, September 30, 6 a.m. to 9 p.m., and conclude Sunday, October 1, 6 a.m. to 10 a.m. This kosesshin will be co-led by Leonard Marcel and guest teacher Lee Ann Nail, Diamond Sangha apprentice teacher and teacher in the Maria Kannon zen tradition.

You are asked to wear plain conservative clothing of dark or subdued color during sesshin. No shorts or sleeveless tops, please. Zabutons, zafus, low and high benches will be provided, but if you have a favorite zafu or bench (no chairs) please feel free to bring it. ⚡

**RETREAT DETAILS:**

Space is limited to a maximum of 16. Additional applicants will be wait-listed in case of cancellations.

**REGISTRATION FORM  
STONES & CLOUDS KOESSHIN**

**[ ] SEPTEMBER 29 - OCTOBER 1, 2017 [ ] APRIL 20 - 22, 2018**

The second kosesshin is scheduled for April 20-22, 2018 and follow the same schedule as above. It will be led by Leonard Marcel.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

**RETREAT FEE:**

Kosesshin: \$75 members, \$95 non-members. Includes all meals (vegetarian) on Saturday and Sunday breakfast.

[ ] I will be able to provide accommodation for \_\_\_\_ people.

[ ] Special dietary requirements: \_\_\_\_\_

A deposit of half the retreat fee is required with your registration; payment in full is appreciated. Any balance is due no later than two weeks before retreat begins. Should you need to cancel, all but \$25 is refundable until that time; after two weeks prior to the retreat, \$35 is refundable.

[ ] I will bring my own zafu or bench.

[ ] This is my first Seven Thunders Retreat.

[ ] I request a scholarship of \$ \_\_\_\_\_

[ ] I enclose a donation of \$ \_\_\_\_\_

**Current Seven Thunders members:**

[ ] I enclose full payment of \$75 (the member rate).

[ ] I enclose a \$35 deposit (\$40 balance due 2 weeks before retreat begins)

**Not a current Seven Thunders member:**

[ ] I enclose \$95.

[ ] I enclose a \$50 deposit (\$45 balance due 2 weeks before retreat begins)

You will receive a confirmation from the registrar. If for any reason you find the full fee a barrier to attending, please contact the registrar requesting a scholarship. Affordability need not be a deterrent to

**Please make checks payable to Seven Thunders.**



**ROHATSU SESSHIN AT STONES AND CLOUDS ZENDO DECEMBER 3 - 8, 2017**



The 2016 Seven Thunders Zen Rohatsu Sesshin will be held at the Stones and Clouds Zendo in Lake Oswego, OR, from Sunday, December 3, at 5 p.m. until Friday, December 8, at 10 a.m.. Sesshin will be led by Leonard Marcel. Registration deadline is November 19. Registrations will be accepted on a first come basis. As this sesshin is usually well subscribed, early registration and payment are encouraged. Part-time attendance will be possible.

Space is limited to a maximum of 14. Additional applicants will be wait-listed in case of cancellations. Sesshin fee is \$270 (member rate \$240) and includes all meals (vegetarian). Non-members may choose to join Seven Thunders (dues are \$30). They then qualify for the member rate at this and other Seven Thunders regular retreats and sesshin through the remainder of that calendar year.

A deposit of \$100 is required with your registration; payment in full is appreciated. Any balance is due by November 19. Should you need to cancel, all but \$25 is refundable until November 19; after that date all but \$100 is refundable. You will receive a confirmation from the registrar. If for any reason you find the full fee a barrier

to attending, please check the box on the registration form requesting a scholarship or contact the registrar. Affordability need not be a deterrent to attendance. Full or partial scholarships are available to Seven Thunders members. Donations for such scholarships are both appreciated and tax-deductible.

This is a non-residential retreat. For non-commuter participants, information about local accommodations is available. Limited accommodations in members' homes may also be available. Information about local accommodations and carpooling will be sent to out-of-town registrants upon receiving your registration and deposit.

As always, total silence will be observed for the entire sesshin. All attending are required to participate fully in the daily sitting and work schedule, including cleanup at the end

of the retreat. You are asked to wear plain conservative clothing of dark or subdued color during sesshin. No shorts or sleeveless tops, please. Zabutons, zafus, low and high benches will be provided, but if you have a favorite zafu or bench (no chairs) please feel free to bring it.

To register for the retreat, complete this form and send it with your deposit to retreat organizer and registrar: **Teresa Marcel, 1333 Skyland Drive. Lake Oswego, OR 97034.** Please make checks payable to **Seven Thunders.** Alternatively, you may e-mail your registration to the registrar and pay the deposit/fee online at SevenThunders.org (Click on the 'Contribute' tab and follow the donation process, leaving a note in the last window saying that this is your Rohatsu sesshin fee payment.) Questions? Please contact Teresa Marcel at 503.636.9009 or tdmrancel@mac.com ✨

**REGISTRATION FORM  
STONES & CLOUDS ROHATSU SESSHIN, DECEMBER 3 - 8, 2017**

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

I will be able to provide accommodation for \_\_\_\_ people.

Special dietary requirements: \_\_\_\_\_

I will bring my own zafu or bench.  This is my first Seven Thunders Retreat.

I request a scholarship of \$ \_\_\_\_\_  I enclose a donation of \$ \_\_\_\_\_

**Current Seven Thunders members:**

**Not a current Seven Thunders member:**

I enclose full payment of \$240  
 I enclose a \$100 deposit  
(\$140 balance due by November 19)

I enclose \$270 – please apply \$30 to  
Seven Thunders member dues.  
 I enclose \$130 (deposit + dues)  
(\$140 balance due by November 19).

**Please make checks payable to Seven Thunders.**



**CONTEMPLATIVE INTENSIVE RETREAT (CIR) JANUARY 25 - 28, 2018**

This retreat will be held at the Old Laundry Guest House at St Mary's Woods at Marylhurst, located at 17400 Holy Names Drive, Lake Oswego, Oregon 97034. The retreat will begin at 6:00 p.m. Thursday January 25th, and conclude after lunch on Sunday the 28th.

Sr. Joan Saalfeld, SNJM, will lead our retreat, sit with us, present talks and offer interviews. Sr Joan is a member of the Sisters of the Holy Names of Jesus and Mary. She currently lives and works in Portland, Oregon. She has studied and practiced Zen and Contemplation for 35 years, first with Robert Aitken, then with Fr. Willigis Jaeger, OSB, and most recently with Fr. Pat Hawk, C.Ss.R., who encouraged her to teach in CIRs.

The retreat will be a standard CIR integrating an optional opportunity to attend daily Mass. The sitting schedule will begin at 6:00 a.m. and conclude at 9:00 p.m. This is a short and intense CIR retreat. All retreatants must commit to participating fully in the entire schedule of group sittings.

Space is limited to a maximum of 10. Additional applicants will be wait-listed in case of cancellations. The Guest House offers residential facilities for nine retreatants, consisting of a private room and full bath.

Residential retreat fee is \$330 (member rate \$300), non-residential fee is \$240 (member rate \$210). All meals included. Meals will be prepared and delivered by volunteers. The fare is vegetarian, simple, and balanced. Participants will share setup and cleaning assignments around meal activity.

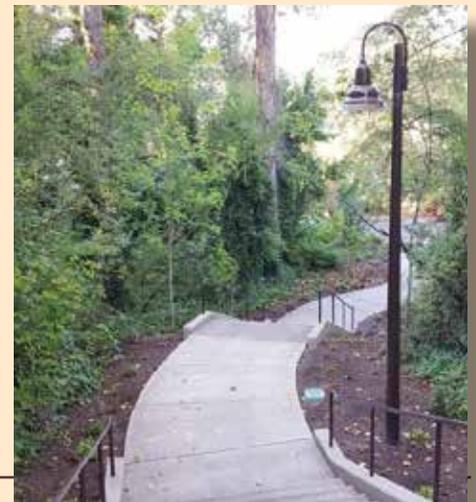
The non-member rate includes membership in Seven Thunders for the calendar year, which will then qualify you for the member rate at other Seven Thunders regular retreats and sesshin through the remainder of the calendar year. Partial scholarships are available to Seven Thunders members.

The deposit to hold your place is \$150, with the remaining balance due on arrival at Marylhurst. All but \$25 will be refunded for cancellation requests received by registrar Mike Seely on or before December 1; after that date, all but \$50 will be refunded. Registrations will be made in the order of postmark dates, alphabetically by last name within each date.

Some sitting equipment will be provided on the premises, but you may wish to bring your own to be sure you have what you need or prefer. Dark, layered clothing is right for this

occasion. Distracting jewelry and perfumes are not. Bed and bath linens are provided.

To register for the retreat, complete the form below and send it with your deposit to retreat organizer and registrar: **Mike Seely, 4904 SW SW Orchard Lane, Portland OR 97219**. Please make checks payable to **Seven Thunders**. Alternatively, you may e-mail Mike Seely at **ms452mss@me.com** with your registration and pay the deposit/fee online at [SevenThunders.org](http://SevenThunders.org) (Click on the 'Contribute' tab and follow the donation process, leaving a note in the last window saying that this is your January CIR fee payment.) Questions? Please contact retreat coordinator Mike Seely at [ms452mss@me.com](mailto:ms452mss@me.com) or 503.494.6096 ✍



**REGISTRATION FORM**

**CONTEMPLATIVE INTENSIVE RETREAT (CIR) JANUARY 25 - 28, 2018**

I wish to register as a resident retreatant (\$330 non-member, \$300 member)

I wish to register as a non-resident retreatant (\$240 non-member, \$210 member)

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Special needs \_\_\_\_\_

\_\_\_\_\_

I commit to participating fully in the entire schedule of formal group contemplation.

**Payment enclosed:**

\$330 non member residential fee

\$300 member residential fee

\$240 non-member non-residential fee

\$210 member non-residential fee

Deposit of \$75 enclosed

Donation for Scholarships \$ \_\_\_\_\_

Request a Scholarship of \$ \_\_\_\_\_