

# SEVEN THUNDERS

newsletter

www.seventhunders.org

May 2019



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Many thanks to all who contributed their time and talents to this publication. Articles may not be reprinted without permission from the author.

## PURITY OF HEART

by Leonard Marcel

In reciting the Beatitudes, we say “Blessed are the pure of heart, for they shall see God.” (Matt. 5:8) What does it mean to be “pure of heart” and what sort of experience is it to “see God”?

There can be two ways to regard the term “pure of heart”: one way is on the moral level as a reference to those persons who have only good and virtuous thoughts and sentiments and in whom evil inclinations seldom give impulse. What are good and virtuous thoughts and sentiments? From a contemplative perspective, they are ones in which ego consciousness and self-interest have little part. When our thoughts and behavior are prompted by egoistic impulses, they lose their inherent innocence, because ego-mind always wants something for itself. To the extent that our thoughts and behavior are not ego-driven, they have retained their inherent innocence, purity and virtue.

On the other, deeper, level, also from a contemplative perspective, “purity of heart” can be regarded as a reference to that state when no thought or feeling at all rises into consciousness. Then heart and mind are exceedingly pure. Al-

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though difficult to attain, through the regular and consistent practice of contemplation, that state of wordless, imageless, no-thought prayer does at times occur. It is that condition when both self and other, both self and any notion of God, are completely forgotten. Meister Eckhart (1260-1328) wrote: “Become a human being who is devoid of all foreign images and who is void, as he or she was when not yet.” He is here

*Continued on page 8*





## 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 2019:

- June 1, Sr Joan Saalfeld
- July 6, Sr Joan Saalfeld
- August 3, Leonard Marcel
- September 7, Leonard Marcel
- October 5, Sr Joan Saalfeld
- November 2, Leonard Marcel
- December 7, TBA

### RETREAT SCHEDULE

- June 27–30– CIR at the Abbey, led by Sr Joan Saalfeld. Commuter places available. Registration information on page 10.
- July 9–13 – Zen sesshin at Stones and Clouds led by Leonard Marcel. More information on page 9.
- September 27–29 – Zen kosesshin at Stones and Clouds, co-led by Leonard Marcel & Lee Ann Nail. Registration information on page 11.
- October 11–12 – Retreat in Bend led by Leonard Marcel. More information on page 5.
- December 3–8 – Zen Rohatsu sesshin at Stones and Clouds, led by Leonard Marcel. Registration information on page 12.

### ZAZENKAI

Held at the Stones and Clouds (*Rai'un*) Zendo in Lake Oswego, led by Leonard Marcel. Details on page 5. Upcoming dates:

- October 19

## 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](mailto: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. ✎

### OTHER EVENTS

- June 21 – Book Group meeting. . More details on page 4.
- July 13 – Seven Thunders general meeting and potluck. More details on page 3. ✎

## SEVEN THUNDERS REGULAR 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](mailto:marcellj@hotmail.com).

■ Thursdays, A Harbor of Hush, at Fountain Side Sanctuary, 4 - 6 pm , 12555 SW 4th in Beaverton. Just Silence, drop in anytime, stay as your schedule allows. Contact Roy Guptill at 503.643.4183

### 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](http://SalemZenCenter.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](mailto: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. ✎

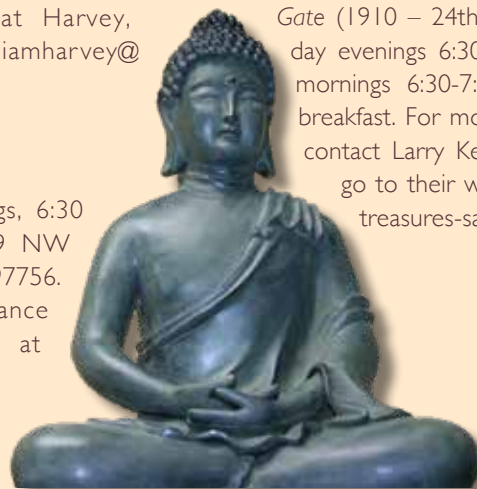
## OTHER PACIFIC NORTHWEST DIAMOND SANGHA GROUPS

### 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](mailto: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/> ✎





## A LETTER FROM THE PRESIDENT: ENACTING SANGHA

by Gregory Smith

For this issue of the newsletter, I'd like to explore the third Buddhist treasure, the Sangha or community of people who practice together. One of the unusual aspects of Zen is the absence of much conversation when we are together. Yet in the process of sitting with one another, a deep bondedness can evolve from our common experience. I liken this to the bonds that can develop among people who share physical challenges on hiking, climbing, or kayaking trips where energy, determination, and courage need to be tapped. Often, people are silent as they undergo these challenges, as well, although meal breaks or times around a campfire provide opportunities to cement relationships as stories are told about blisters, heavy backpacks, sightings of fishers or eagles, or nights spent in wet sleeping bags. To some extent, brief conversations in the vestibule

and driveway at Stones and Clouds offer a similar outlet. Post-zazen study group meetings, book group gatherings, and potlucks extend this.

More recently, I've been thinking about the care we may be able to provide one another as a growing number of our members encounter the challenges of aging. Having sat at Seven Thunders for more than a dozen years now, I've seen a variety of people come and go, and I find myself wondering how they are doing. Many have moved to other locations; others may have simply stopped participating for their own reasons. In a very real sense, however, they are still part of my sangha, even though I may not have seen them for three, four, or more years. I have been wondering about two things. Are there ways that we might reach out to people we

once sat with in sesshin or contemplative intensive retreats – writing occasional letters or e-mails to let them know we're thinking about them? And for people locally who for one reason or another are unable to make it to Stones and Clouds, are there forms of support we might provide – for example, visits or scheduled times when we gather with them at their homes to do zazen for an hour?

I'm not sure that anything formal needs to be organized to address these questions, but I suspect that many of you may feel the same thing. If you have ideas about ways we might reach out to one another as Sangha members beyond the zendo, let me know or simply take action yourself by corresponding with someone you once felt a connection with as you each sat through the suffering and delight of this marvelous practice. ⚡

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## GENERAL MEETING 2019 WILL BE ON SATURDAY JULY 13 – YOU'RE INVITED!

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The Annual Meeting will be held following the Summer Sesshin on Saturday, July 13. Please plan to bring a dish to share for a potluck lunch that will start approximately at noon. After everyone has had a chance to eat, we will meet to elect new board members to a two-year term, consider a revision

to the by-laws, and discuss other topics of interest to the membership.

- Location: Stones & Clouds Zendo, Lake Oswego
- Date: Saturday, July 13, 2019
- Time: Noon - 3 p.m.

For directions, and to RSVP, please contact Teresa Marcel at:

- Phone: 503.636.9009 (before 5 p.m. on Tuesday, July 10 – as Summer Sesshin starts then)
- Email anytime: [tdmarcel@mac.com](mailto:tdmarcel@mac.com). ⚡





## ANNOUNCEMENTS FROM THE SEVEN THUNDERS BOARD OF DIRECTORS

by Gregory Smith

### CHANGE IN REGISTRATION & REFUND POLICIES FOR CONTEMPLATIVE INTENSIVE RETREATS, SESSHIN & KOSESSHIN

Payment in full for any retreat must now accompany the submission of registration applications. Refunds will be handled in the following way: If you must cancel your registration prior to three weeks before a retreat, all but \$30 of the retreat fee will be refunded. If you must cancel from three weeks to one week prior to the retreat, half of the retreat fee will be refunded. If you must cancel within one week of the retreat no refund will be made. ⚡

### BEING ONE

by Roy Guptill

A rain drop, a mushroom and a candle flame walk into a bar.

Father Bartender greets: "whatcha lookin' for?"

... rain drop says it longs to experience being wet.

... mushroom says it desperately wants to be filled with fungus.

... candle flame says it desires intimacy with a thing called "heat."

Young son of Bartender shouts: "Wake Up!! ... the Father and I are One."



### BY-LAW CHANGE

The Board has decided it would be helpful to create the position of co-President in an effort to prepare individuals for the responsibilities of board leadership. Amendments to sections 1 and 2 of Article 5 from the by-laws will need to be discussed and voted on by the membership at the Annual Meeting. The text of the proposed amendment to the by-laws is underlined or struck through.

### ARTICLE V: OFFICERS

Section 1. There shall be ~~three~~, four officers: President, Co-President, Secretary and Treasurer. The officers shall be members of the board of Directors, and chosen by and from the Board of Directors.

- The President shall serve a term of 3 years and shall be a Co-President for two of those years.
- At the second year of the President's term the Board shall nominate a Co-President who will serve as a collaborator in the duties and functions of the seated President

and shall be a regular voting member of the Board of Directors.

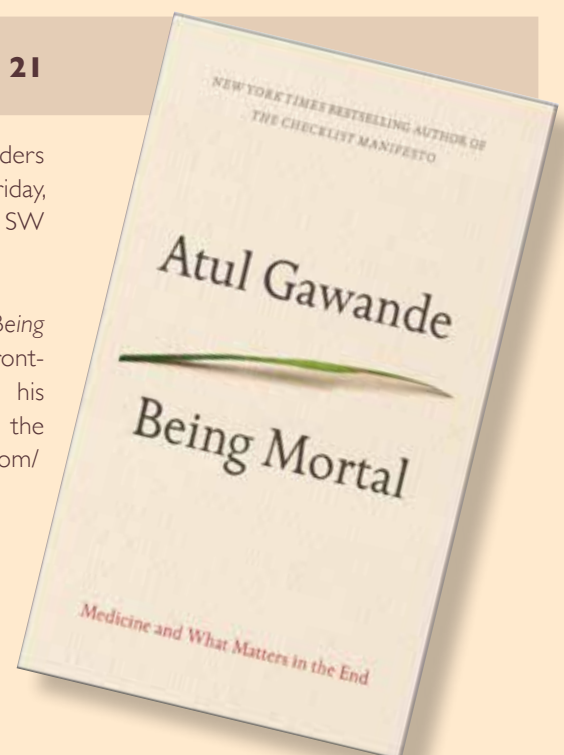
- The Co-President shall not serve simultaneously as another officer:
- At the third year of the President's term the Co-President shall assume the duties of the President and the President shall become the Co-President and be a regular voting member of the Board of Directors.
- At the fourth year of the previous President/Co-President's term the officer shall be referred to as the President Emeritus and shall serve as a regular voting member of the Board of Directors.

Section 2. It shall be the duty of the President to preside at all meetings of the Board of Directors and the annual meeting and to perform the usual duties pertaining to such office. The President shall also act as chairperson of the Board of Directors. The President may delegate the presiding role ~~to one of the other officers~~ to the Co-President or to one of other officers. ⚡

### BOOK GROUP MEETING ON JUNE 21

The next gathering of the Seven Thunders book group will be at 7:30 p.m. on Friday, June 21, at the home of Mike Seely, 4904 SW Orchard Lane, Portland.

We will be discussing Atul Gawande's *Being Mortal*. Here is a short clip from a Frontline broadcast focused on him and his work to give you an idea about what the book is about: <https://www.youtube.com/watch?v=VRkr09ZMI3w> ⚡





## ZAZENKAI & STUDY GROUP AT STONES & CLOUDS

**Z**azenkai are an opportunity for intense practice with the Sangha in a shorter timeframe than either a Koseshin or a Sesshin, as they are limited to one day only.

There will one more zazenkai in 2019 on October 19.

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 requested and much appre-

ciated to help cover costs. Simply leave your donation in the dana basket in the hallway.

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 meeting.

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. ⚡



## BEND SPRING RETREAT

**O**ur friends in Bend host two short weekend retreats in the Spring and Fall of each year, lasting from Friday evening to late Saturday afternoon. The retreats are led by Leonard Marcel. As the small practicing communities of Bend and Redmond include Zen, Christian and unaffiliated practitioners, these retreats incorporate forms from both Eastern and Western traditions.

The next Bend retreat will take place October 11 & 12, 2019. To reserve a place, please contact Leanne Latterell at 541.923.7607 or email her at: [leannelatterell@bendbroadband.com](mailto:leannelatterell@bendbroadband.com). ⚡



**Above:** From left to right, kneeling: Leanne Latterell, Richard Lance, Leonard Marcel, and Cullie Treichler.  
Standing: Laurie Wayne, Andrew Goldstein, Joe Barrett, Tom Wykes, Denise Fainberg, Rom Roberts, Renee Hamilton, Susan Moir, Mary Oppenheimer, and Chandra Smith.



### PALM SUNDAY CIR AT THE ABBEY

by Kailyn Kent



The first-ever Palm Sunday Contemplative Intensive Retreat began on the evening of April 12th, and ended on the morning of Palm Sunday, April 14th, 2019. I attended the retreat alongside eight others, with Leonard Marcel as our teacher.

Held at Our Lady of Guadalupe Trappist Abbey in Lafayette, Oregon, the retreat followed the established rhythm of three

decades of CIRs, with one key distinction: this retreat marked the entry point to Holy Week. When I stepped onto the abbey grounds I could feel the anticipation of this high point in the Christian year in the voices of the monks at Mass and Compline, in the palm fronds clasped in the hands of churchgoers, and in bird-song. As we sat together, Christ's Passion took on new and personal significance.

als we tracked in. It reaches out to us on frigid walking meditations, when, out among the mist and mossy branches, the burst of a flowering tree.

The retreat was short but serene. Quite a few people expressed hope that this will become a new fixture in the Seven Thunders retreat calendar. I hope so, too. The shifting Pascal calendar would position this retreat on a different weekend each year, from the bud break of late March to the summery haze of late April. But every once in awhile, nature will rain down cherry blossoms in lieu of palms, beckoning us to come in, sit, and be still. ✎

Bethany House itself was transformed for the occasion. The surrounding cherry trees had begun to rain down petals days before. When we arrived on Friday, the grounds, garden, and surrounding porch were blanketed in pink petals that glowed like new fallen snow. It was a spiritual reality made visual. Every time I approached Bethany House, the cherry blossoms reminded me that I was entering a sanctum.



Above: front row, left to right: Leonard Marcel, Kailyn Kent. Second row: Ed Glad, Kent Kreiselmaier. Third row: Ana Danese, Lisa Rosser, Maria Shindler. Back: Jenny Brausch, Mike Seely and Elizabeth Barb. Photos by Mike Seely.



These cherry trees echoed Leonard's words during Saturday's conference, reminding us that God is always reaching out, always seeking to connect with us. We go on retreat to find Him in our stillness. The divine reaches out to us there, on our cushions, in a room both insulated and made rarified by cherry blossom light. The divine also reaches out to us while sweeping the wilted, brown pet-



## OFF THE CUSHION: FRACTURE CLINIC

by Tom Davies



Recently I retired from commercial real estate after nearly 30 years with the same company. My work was enjoyable at times. I liked the freedom, variety, working with structures, and the ability to support a family of six. I appreciated the physical side of the business – building, maintenance, design. It was gratifying to supervise a project or manage a lease-up and see it come to fruition.

The last fifteen years, however, had become increasingly difficult. I became a shareholder in the company in 2005, and while the increase in income was appreciated, my feelings of dis-ease and dis-harmony were becoming stronger. In my department, we clashed over how we did business, about our responsibilities to our clientele. Were tenants in our apartment buildings not due the same respect we paid to our owners? In our operations, demands for higher rates of return and raising rents took precedence over a more balanced long-term view. At some point, I began joking that my job was “making rich people richer.” When it became clear my cynicism was becoming my dominant view and I was just plain unhappy in my work, I knew it was finally time to let go.

While the new-found freedom was glorious, not all was resolved. There was indeed a

gap after retirement – partly financial, partly egoic. I was not needed anymore for advice, answers, to complete a transaction. I was used to being busy, and so I became extremely busy. We began work improving our house for sale and helped organize a street repaving project. We sold our house and moved to a rental, and after a few months, located an older house in need of major work to purchase and renovate.

I threw myself into the home improvement project, getting to work early and staying late. We had long lists of projects including demolition, replumbing, rewiring, etc. I loved the daily work, and the simplicity of many tasks – such as removing old flooring – was a welcome change from the headwork of a commercial sales contract. I went to bed tired and slept better than I had in months.

The pace was fairly hectic though, with many vendors on similar schedules. I found myself working for the tradespeople I hired: filling in where they started, pulling wire for our electrician, demolition for our sheet rock installer, framing for our tile setter, driving screws in the subfloor for our flooring contractor.

On one particular evening I was preparing to go home, and I remembered that I hadn’t finished a task I told our electrician I would complete. I had promised to pull 30 feet of ground wire through floor joists to ground the gas line into the house. I had borrowed a 9 amp drill from one of our vendors, and standing on a ladder I began drilling through

one of the floor joists as I had previously. After about 30 seconds, the drill bit became stuck in the wood, spinning the drill and my hand with it. The pain was immediate and as intense as any I can remember; it was shocking when it happened. I knew my hand was hurt badly, but as the pain subsided, I decided not to go to the doctor, hoping that I had a bad sprain. The situation felt surreal, late in the evening, in the basement, with a probable broken hand. It was odd, but as much as it hurt, I started to laugh. I was right there, and nowhere else.

When I turned up at work the next day, I showed my hand to our electrician, and he simply said, “That looks wrong.” At that point I went to urgent care, and the triage nurse said it looked broken, and x-rays later confirmed a spiral fracture. The following nine weeks were an adventure of trying to complete work using a cast that covered most of the fingers of my right hand. It was a practice of slow down, relearn, ask for help, allow more time.

St Francis reportedly advised his fellow friars not to be too hard, as he had been, on “Brother Body.” I feel that I also had not listened to my body, and despite my efforts to be mindful in my work, I had let my eagerness to achieve results and please a fellow worker interfere with my attention to my own health. On the other hand, that one break put me on the spot, in the moment, with nowhere to go. Pain is a harsh teacher. Another opportunity to sit, and learn, and slow down. ⚡

### 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). ⚡

**PURITY OF HEART**, *continued from page 1*

invoking a practice of purity of heart and poverty of spirit that is both the goal and fruit of the contemplative life.

In the same vein, a teacher of contemplative prayer once said, "The whole aim of our practice is purity of heart. Everything else is just games."

In the New Testament, the Greek word for "pure" is *katharos*, and it appears there twenty-seven times. It signifies that which is clean, free from contaminating substance. It is most often used literally, as when referring to purification from leprosy or to the clean cloth used for burial; but it is also employed with more spiritual significance to describe the heart which is free from negativity and self-interested motives. When thus used, it signifies that state of heart and mind of a person who longs to experience God and to serve God and others for the sheer unselfish joy of honoring the omnipresent divine life.

To recognize, honor and experience the omnipresent divine life, the Danish philosopher, Soren Kierkegaard (1813 – 1855), wrote that purity of heart is to will just one thing. Purity of heart is an inner joy

and equanimity that does not harm anyone. When we realize that our own joy and equanimity cannot be independent of the happiness of others, then we can learn to appreciate the joy which comes from compassion, kindness, generosity, honor and trust. One of the Desert Fathers, Abba Arsenius, said, "I never sought work which was useful to me if it harmed a brother, for I know that what helps my brother is also beneficial to me." And one of the Desert Mothers, Amma Sarah, said, "I do not pray to God that people might be inspired because of me... Rather, I pray that my heart may be pure toward everybody."

Willing just this one thing.

The promise to such people is the "seeing" of God. The Greek word, *horao*, is used to signify both beholding God directly and also recognizing God in and through creation. The pure in heart see the divine life in clouds, trees, stones, homeless beggars, terrorists and next-door neighbors.

Unfortunately, for many, efforts to purify the heart too often depend upon a fragile web of beliefs and feelings – a belief in justice, for example, and feelings of trust or affection. When that web breaks, as it so easily

can, the heart can turn vicious and defensive. We see this in divorce, broken families, abusive relationships and in so many ways in our society. People who believed in kindness suddenly seek revenge. Those who espoused non-violence now want war. This is the reason compassion based only on belief or feeling is not sufficiently rooted to guarantee our behavior. If one values compassion, kindness and trust, our contemplative practice is most important and helpful for attaining the rootedness of inner joy and equanimity which alone can guarantee the purity of intention and behavior. That joy and equanimity are independent of space and time and beyond alteration by circumstance.

And circumstances do constantly threaten them. The Persian poet, Rumi (Jalal ad-din Muhammad Rumi, 1207-1273) tells the story of a holy man who sees a snake crawl into the mouth of a sleeping man. Shouting, the holy man wakes the sleeper and forces him to eat rotten apples, then to run for hours until the man finally collapses and vomits the snake. The holy man then explains: "You might have panicked and died of fear... if I had only described to you the enemy who lives inside." There is a snake inside each of us. Our practice is to watch it







## PURITY OF HEART, *continued from page 8*

and not allow it to contaminate heart and mind by having its way with us. Whether the snake is food, money, sex, ambition, power, control, we watch, we breathe, we recite our sacred word, and we let go. Again and again, we return to the basics of practice throughout the day in the midst of our busy daily lives.

And when we sit, we just sit – still and silent with back straight, unmoved and unmoving, following the breath with our attention and not clinging to any thoughts or feelings. Thoughts and feelings arise and pass. We watch, we notice and we do not cling to any of them.

We humans need silence and stillness. We need them every day. Only in this way, through daily practice, is it possible to be open and receptive to the divine living its divine life in our hearts. Only in this way can we achieve our full potential as human and spiritual beings. Rumi also wrote:

Those with pure, mirror-like hearts  
do not depend on fragrance and  
color.

They behold beauty and God in the  
moment....

Thought is gone in a flash.

So, from a contemplative perspective we can rephrase the words of the beatitude and say: Blessed are those who sit upright, still and silent in prayer and forget themselves, for they shall be one with Ultimate Reality. In truth, as our desert ancestors continually teach us, God does not live in us. Rather, God lives us! The divine life fully expressing itself in each sacred moment.

A life of letting go of ego-self is generally a very ordinary life without drama. It is in doing the ordinary things of daily life without the burdensome preoccupation of self-conscious evaluation, without the frequent questioning whether one is right or wrong,

good or bad, loved or rejected, accepted or ignored, all of which occupies our consciousness for much of each day, that we find liberation. Purity of heart, compassion, kindness and love are simply free from that kind of ego tyranny.

So, you can see that purity of heart results from continual letting go, what Meister Eckhart calls “detachment” (*abgescheidenheit*). He writes: “...true detachment is nothing else than for the spirit to stand immovable...to joy and sorrow, honor, shame and disgrace, as a mountain... stands before a little breath of wind. This immovable detachment brings a person into the greatest equality with God, because God has it from

immovable detachment that God is God and it is from detachment that God has purity and simplicity and unchangeability.... You must know that to be empty of all created things is to be full of God and to be full of all created things is to be empty of God.”

This work of detachment, of letting go, of purifying the heart, opens us to the fullness of the Gospel commandment to “love one another as I have loved you” (John 15:12). That injunction is both a practical means of forgetting ego-self and also the inevitable expression of the self forgotten. It encourages, under all circumstances, that ego-self be surrendered whenever it arises. And it so often happens after some time of doing so, with consistent and faithful practice, and in a moment unplanned, the grip of ego is transcended and what is discovered is what already is. There is only that.

And in the Christian tradition, the unknowable that is called Love.

Practice in this way and may your heart be pure. ⚡




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### SUMMER SESSHIN AT STONES & CLOUDS JULY 9 – 13, 2019

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There are only two places remaining in the 2019 Seven Thunders Zen Summer Sesshin to be held at the Stones and Clouds Zendo in Lake Oswego, OR, from Tuesday, July 9, at 5 p.m. until Saturday morning July 13, at 10 a.m.. Sesshin will be led by Leonard Marcel. Registration deadline is June 20.

This retreat is non-residential. Sesshin fee is \$180 for Seven Thunders members, \$210 for non-members, and includes all meals (vegetarian). If you would like one of the remaining places, please contact registrar Teresa Marcel at [tdmarcel@mac.com](mailto:tdmarcel@mac.com) or 503.636.9009. ⚡



**CONTEMPLATIVE INTENSIVE RETREAT (CIR) JUNE 27 - 30, 2019**

The retreat will be held at Our Lady of Guadalupe Trappist Abbey, Lafayette, Oregon. 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 currently living and working 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 begin with supper at 6:00 p.m. Thursday, June 27, continue all day Friday and Saturday, and end with lunch on Sunday (about 1 p.m.), June 30. Please arrive well before 6:00 p.m. Thursday, check in, and get your room assignment at the Porter's Lodge.

This CIR integrates most of the monastic liturgies into our schedule – from Lauds and Mass (6:30 a.m.), through the Day Hour (12:30 p.m.), Vespers (5:30 p.m.), and Compline (7:30 p.m.). Vigils (4:15 a.m.) is optional. Our normal sitting schedule will begin at 6:00 a.m. and conclude at 9:00 p.m. All retreatants must commit to participating fully in the entire schedule of group sittings.

The Abbey's guest facilities limit overnight attendance to 8 people. Each retreatant will have one of the two private rooms in a guest unit, the two sharing a toilet and shower. Bed

and bath linens are provided. Meals are prepared by the monks; the fare is vegetarian, simple, and balanced.

We will sit together in the meditation hall in Bethany House, which is big enough to seat about 20 of us, as well as the few monks who will sometimes join us. This means that 10 to 12 additional retreatants can be accommodated as commuters who have a place to sleep outside the monastery and who will provide their own (brown bag) meals.

While there is plentiful sitting equipment on hand at Bethany House, 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.

The total fee for the 8 overnights is \$280 for Seven Thunders members, and \$310 for non members. Commuter fee is \$120. Fees are payable in full with your registration. Should you need to cancel, all but \$30 will be refunded for cancellation requests received by retreat coordinator on or before June 13; half the fee (\$140/\$60) will be refunded if received by June 20; no refund in the last week before the retreat. Partial scholarships are available to Seven Thunders members. Registrations will be made in the order of postmark dates, alphabetically by last name within each date. When the 8

overnighter places have been filled, all but three of the remaining registration applications and fee payments will be returned. The three applicants will be notified of their status and, if desired, held on the waiting list. A similar process applies to those who choose to register as commuters.

Please contact retreat registrar **Jenny Brausch** at [livinggreen@comcast.net](mailto:livinggreen@comcast.net) with any questions. Please send the completed form with your check to: **Jenny Brausch, P.O. Box 3119, Albany OR 97321**. Alternatively, you may e-mail your registration to her and pay the 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 CIR fee payment.)

Please note: since the rooms will be available, the Abbey invites any 8 of us to stay on another night (Sunday night) and leave the next morning by 10 a.m.; Sunday supper and Monday breakfast included for \$35 total. This opportunity is available to retreat commuters as well as overnights.

**NOTE: At time of publication, all residential places are taken. If you would like to attend, you will be placed on a waiting list. However, commuter spaces are still available. ⚡**



**REGISTRATION FORM  
CONTEMPLATIVE INTENSIVE RETREAT (CIR) JUNE 27 - 30, 2019**

- I wish to register as a full-time overnight guest of the abbey
- I wish to register as a day commuter

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

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

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

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

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

- Full payment of \$310 enclosed
- \$280 (Seven Thunders members)
- \$120 commuter fee
- Donation for Scholarships \$ \_\_\_\_\_
- Request a Scholarship of \$ \_\_\_\_\_

I wish to reserve a room for Sunday night, June 30, and will pay then.



The next kosesshin at Stones & Clouds will take place September 27-29, 2019. It will begin Friday, September 27, 7 p.m. to 9 p.m., continue Saturday, September 28, 6 a.m. to 9 p.m., and conclude Sunday, September 29, 6 a.m. to 10 a.m. This kosesshin will be co-led by Leonard Marcel and guest teacher Lee Ann Nail, Diamond Sangha and Maria Kannon zen teacher.

**RETREAT FEE:**

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

The full retreat fee is required with your registration. Should you need to cancel, all but \$25 will be refunded for cancellation requests received by retreat coordinator on or before September 6; half the fee (\$37) will be refunded if received by September 13; no refund in the last week before the retreat.

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 attendance. Full or partial scholarships are almost always available for Seven Thunders

members. Donations for such scholarships are both appreciated and tax-deductible.

**RETREAT REGISTRATION:**

To register for the retreat, please either pay your fee or deposit online at 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)

**RETREAT DETAILS:**

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

**KOSSHIN AT STONES AND CLOUDS ZENDO  
SEPTEMBER 27 - 29, 2019**

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.

As always, total silence will be observed for the entire kosesshin. 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 kosesshin. 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. ✨

**REGISTRATION FORM  
STONES & CLOUDS KOSSHIN**

**SEPTEMBER 27 - 29, 2019**

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:**

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

I have paid online.

**Not a current Seven Thunders member:**

I enclose \$95.

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



**ROHATSU SESSHIN AT STONES AND CLOUDS ZENDO DECEMBER 3 - 8, 2019**



the fee is refundable until November 26. No refunds in the last week before the retreat. 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 [tdmarcel@mac.com](mailto:tdmarcel@mac.com) ⚡

**T**he 2019 Seven Thunders Zen Rohatsu Sesshin will be held at the Stones and Clouds Zendo in Lake Oswego, OR, from Tuesday, December 3, at 5 p.m. until Sunday, December 8, at 10 a.m.. Sesshin will be led by Leonard Marcel. Registration deadline is November 20. 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 16. 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.

Full payment is due upon registration. Should you need to cancel, all but \$30 is refundable until November 11; after that date half

**REGISTRATION FORM**

**STONES & CLOUDS ROHATSU SESSHIN, DECEMBER 3 - 8, 2019**

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:**

I enclose full payment of \$240

I have paid online

**Not a current Seven Thunders member:**

I enclose \$270 – please apply \$30 to

Seven Thunders member dues.

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