

SEVEN THUNDERS

newsletter

www.seventhunders.org

September 2019



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EVERYTHING IS BUDDHANATURE

by Melissa Myozen Blacker

The news is not good these days, and I suspect it never has been. Our hearts break as we witness the suffering of the world. We notice that all human beings appear to be blinded by oppositional thoughts and terrible feelings. Even little babies, screaming and crying for what they want, seem plagued by the three poisons of greed, anger, and ignorance.

To explain the human tendency toward the negative, some religions came up with the doctrine of original sin: we were born bad, so we have to force ourselves to repent and change our negative thinking and harmful behaviors.

The Mahayana Buddhist teachings offer a different and more hopeful view of our fundamental nature. The good news of Mahayana Buddhism is that we are already awakened beings, and the negativity that obscures our true nature is impermanent and temporary.

In the dualistic view, we strive to transform evil into good—to oppose greed, anger, and ignorance with generosity, kindness, and clarity. In the nondual view of the Mahayana, we embrace everything that arises, good and bad, right and wrong, as examples of the awakened nature that fills the universe. The word “buddha” derives from the Sanskrit word for “awake,” so we call this awakened nature buddhanature.

Buddhanature is the ground of all being. It is neither good nor bad, although it is not neutral. It has the flavor of compassion and clarity and promises relief from the mind that creates division and clings stubbornly to a separate self. Sometimes we say that everyone already has buddhanature, or in the words of Eihei Dogen, the thirteenth-century Japanese Zen teacher, everyone is buddhanature.

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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 this year and the first half of 2020:

- October 5, Sr Joan Saalfeld
- November 2, Leonard Marcel
- December 7, Fr Casey Bailey
- January 4, 2020, Matthew McTigue
- February 1, Leonard Marcel
- March 7, Sr Joan Saalfeld
- April 4, Leonard Marcel
- May 2, Sr Joan Saalfeld
- June 6, Sr Joan Saalfeld
- July 11, Leonard Marcel

RETREAT SCHEDULE

- 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. To reserve a place, please contact Leanne Latterell at 541.923.7607 or email her at: leannelatterell@bendbroadband.com.
- December 3–8 – Zen Rohatsu sesshin at Stones and Clouds, led by Leonard Marcel. Registration information on page 12.
- Late January 2020 – CIR led by Sr Joan Saalfeld at the Old Laundry, Mary's Woods, Marylhurst, OR. Registration information will be sent out via email.

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 5. Upcoming dates:

- October 19, 2019
- February 15, 2020
- March 21, 2020 ✎

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.

■ 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

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. ✎

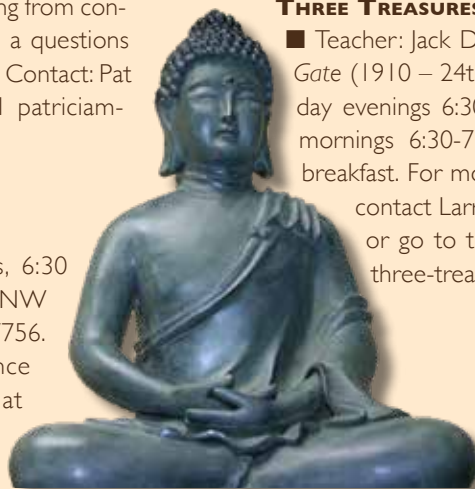
OTHER PACIFIC NORTHWEST DIAMOND SANGHA GROUPS

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/> ✎





A LETTER FROM THE PRESIDENT: ENACTING SANGHA

by Gregory Smith

I joined the Buddhist Peace Fellowship (BPF) circumambulation of the Immigration and Customs Enforcement (ICE) building on Macadam and Bancroft over the noon hour in mid-August. This was the third time I've participated in this demonstration of concern for and affinity with the thousands of people whose lives are being made more difficult and uncertain by U.S. immigration and customs officials. On this day, approximately forty of us walked silently around the building in a light drizzle accompanied by the sounds of bells and traffic. We marchers were a diverse group. Although nearly all white, our ages ranged from twenties to late-seventies and maybe eighties.

As we gathered at a small trolley station after slowly walking around the building three times, one of the organizers asked us to look around at one another. "These are your people," she said. "This is your community." I knew no one there, but her words seemed right. I felt a kinship with the men and women standing around me, knowing that they aligned themselves with Buddhist practice and that their sense of responsibility for the world beyond the meditation hall had brought them here. It's difficult to know whether gestures like these make any difference at all to the individuals and families now held in custody by ICE, but for me, walking silently and extending loving-kindness to both

the victims of this institution as well as its employees makes me feel as though I may be contributing in some small way to the healing our country and world now require.

The organization that sponsors these events, the Portland Buddhist Peace Fellowship (bpfpx.com), was founded in the 1970s by Robert Aitken, the founder, as well, of the Diamond Sangha. As Pat Hawk's teacher, Aitken-Roshi is our great-grandfather in the dharma. It was during a demonstration against nuclear submarines in Washington State that he and monks from the Guadalupe Abbey became acquainted, a propitious meeting that led both teachers to become involved with the nascent Seven Thunders group. When I join other BPF marchers, I feel as though I am honoring that important element of our tradition. For over two years, BPF members have been gathering on the second Thursday of every month at Portland's ICE headquarters to express their solidarity with recent immigrants or asylum seekers. If your schedule allows and you feel so moved, I invite you to walk with our Buddhist brothers and sisters from other local sanghas some second Thursday in the coming months to make your practice and compassion publicly visible in this one of many possible ways. ✨

SONG OF MOTHERHOOD

by Lisa Rosser

A mother's job
is to love always
to try not to worry

A bottomless love
unlimited
no matter the
circumstances

Heart-bursting love
when life for one's
child
goes well

Unending heartache
and pain
and ferocious love
when one's child
does not fare so well

A mother wants to absorb
her child's pain,
to protect her.

If the child grows to be
someone
impossible to love
the mother loves
even more

Child of mine
you won't know until
you love your own child
how much you were
loved when you
were a child
how much
you are loved
now that you're grown





SUMMER SESSHIN AT STONES & CLOUDS



The Seven Thunders annual summer sesshin was once again held at Stones and Clouds. The weather was mild and even rainy one day, more like spring than summer, a welcome change given what was happening in the rest of the country and what is more typical in mid-July in Oregon. Our group had a solid mix of sesshin old hands as well as newcomers. Once we settled into a common rhythm, our sitting and chanting became deeper and more consistent. There's something special about sharing a silent space that is both demanding and joyful. Over time the bonds that emerge among our sangha have developed a profundity that is only occasionally found in other settings. That so many of us have sat together for years is truly a blessing.

Following sesshin, Leonard Marcel conducted a ceremony for the appointment of Greg Smith as an apprentice teacher in the Diamond Sangha lineage. Greg has had an extensive journey as a Zen practitioner over forty-five years. He



Continued on page 5

THE 13TH ATTENDEE AT SUMMER SESSHIN

by Paul Birkeland

Tiny spider waits.

Such a small being. Such an

Infinite patience. ⚡



Top Left: Pictured standing left to right: Jared Taylor, Ted Fontaine, Tom Davies, Dan Dickinson, Lisa Rosser, Beth Brenner, Eric Roost, Josh Shindler, Lee Ann Nail, Paul Birkeland, Kailyn Kent. Seated, left to right: Teresa Marcel, Leonard Marcel, Greg Smith and Becky Smith. Photo by Mike Seely. **Above:** Greg Smith's apprentice teacher appointment ceremony. **Left:** long kinhin outdoors during sesshin. Photos by Teresa Marcel. **Next Page:** Left to right: Kailyn Kent, Dan Brown, Dan Dickinson and Lisa Rosser. Photo by Mike Seely.



SUMMER SESHIN AT STONES & CLOUDS, *continued from page 4*

has a clear eye and will be a helpful guide to many others on the path.

The final event of the last sesshin day was the Seven Thunders annual membership meeting. The meeting was graced with a rich

collection of brief stories as people shared ways in which their own spiritual practice dovetailed with their Seven Thunders experiences. Especially memorable were accounts of the way animals that are close to us either occasionally or regularly join us when we

do zazen at home. Are they nudging us all to consider more carefully Joshu's question ("Does a dog have the Buddha nature?")? What might their answer be? ⚡



ZAZENKAI & STUDY GROUP AT STONES & CLOUDS

Zazenkai are opportunities for intense practice with the Sangha in a shorter timeframe than either a Kosesshin or a Sesshin, as they are limited to one day only.

There will one more zazenkai in 2019 on October 19. Dates for early 2020 include February 15 and March 21.

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. Zabuton, 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 or 503.636.9009 to reserve a place for Zazenkai, and for more information. ⚡



JUNE CIR AT THE ABBEY

by Ed Glad

The June CIR was a beautiful break from the day-to-day world. We had a full house with folks from as far north as Victoria and Seattle and as far south as Albany and Corvallis, from Welches in the Cascades to Yamhill in the Coast Range, and of course from from everywhere in between.

The weather was beautiful for a June retreat, not too hot for the long daylight hours. Sunsets in the big windows of Bethany House were truly sublime, being at the zenith of the solar transit along the western horizon.

Our walks outside were cheered on by the bullfrog choir in a nearly perfect temperature for exploring a truly beautiful monastery forest. We are so lucky to be welcomed by the monks of Guadalupe Abbey. Their generosity and graciousness are so very present.

Thank you, Sr Joan, for your wise teaching and your insightful interviews. We all look forward to our next opportunity to sit with you. ✨

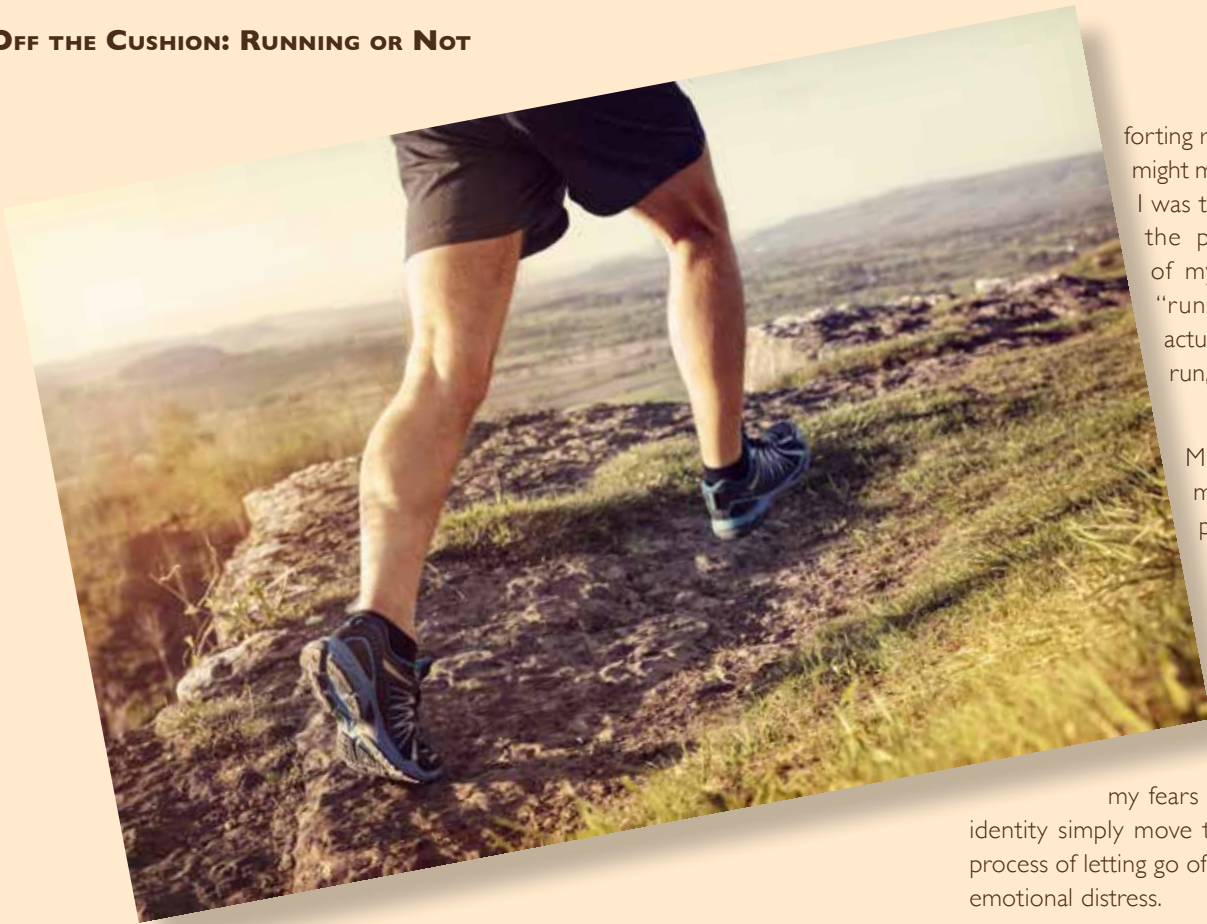


Above: Pictured clockwise from top left: Nancy Roberts, Mary Ettel, Beth Brenner, Nick Doversberger, Eric Roost, Anna Lyons-Roost, Sr. Sandra Lincoln, Sr. Joan Saafeld, Charles Joerin. Behind the camera Ed Glad.



OFF THE CUSHION: RUNNING OR NOT

by Dan Brown



For decades I have enjoyed running. I liked that I could do it on my own schedule, by myself, and wherever I was. I liked the peaceful time on the trail, and that I could run in the morning and start my day feeling I already had accomplished something for myself.

In the '90s I moved to a small town in central Oregon to teach, and most people I met would say something like, "I know you. You're the runner." It was just what I did. And I realized that is how I saw myself.

Identity is a powerful force. It can make us part of a group, but it can also separate us from others. At times I saw myself as different from nonrunners. Running was not just a thing I enjoyed doing that others did not, but a quality that made me a different type of person. There were those like me, and everyone else.

Over the years I had several injuries, some causing me to stop running for a few months

at a time. A broken foot, back surgery, pinched nerves – I moved through all of them and went back to it. I would slow down, the number of miles would be inconsistent, but I would keep going. I embraced the Nike slogan, "There is no finish line."

A couple of years ago I hurt my right knee. I couldn't sit on the cushion, much less run. My doctor didn't think I needed surgery, so I rested and waited. I was nervous about getting back to running, but after a few months I found I could hit the road a few times a week. I was back in my comfort zone.

On September 8 last year my wife and I went out to walk our dogs. I walked about 100 feet, and my back seized on me. I was literally bent 90 degrees. Other than a trip to the doctor, I could not move from my sofa for several days.

With the severity of the pain came the thought I might not run again. And a discom-

forting realization that, while I might miss the actual running, I was terrified of not having the personal perception of myself, my identity of "runner," even more. I actually thought, "If I can't run, then who am I?"

Medication was not making a dent in the pain, so I focused on my breathing. I started to practice, not only to calm my body, but my mind. I found by sitting with the physical pain, I could let my fears and anxiety over my identity simply move through. It became a process of letting go of the physical pain and emotional distress.

I am back to running a bit now. I do a few miles a few times each week, but I am not rigid about expecting it of myself. I don't run if I don't feel like it. I don't hold tightly to my notion of myself as a runner, or as anything else. In letting go of that identity, I saw how I held other perceptions of myself, and those have now become less of who I am, and more of what I feel and do. ⚡

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@lclark.edu. ⚡



EVERYTHING IS BUDDHANATURE, *continued from page 1*

But what of the negativity that plagues human life and society? The good news is that these are just temporary obscurations of our buddhanature, not a permanent part of who we are.

In Buddhism, we say that the three poisons of greed, anger, and ignorance form the basic ingredients of our suffering. Like poison, they contaminate the balance, clarity, and kindness of our true nature. These fundamental or root poisons of greed, anger, and ignorance, alone and in combination, make up all of the endless varieties of our suffering in thought, emotion, and action.

In Sanskrit, the word for these poisons is *klesha*, which has the connotation of something that obscures or covers. *Kleshas* are said to be like clouds that cover the sun, which is always shining but is sometimes hidden from view. They hide the reality of our buddhanature from our conscious awareness.

The three poisons can combine to create all kinds of unhappiness, and they seem very real when we are in their grip. The way we are driven by these elemental forces can be seen easily when

we look directly at our behavior, thoughts, and inner feelings. We notice that there are all kinds of thoughts that begin with the phrases “I want,” “I hate,” and “I don’t care.” It’s hard for us to see beyond these habits of mind, which of course lead to even more destructive habits of behavior.

All the *kleshas* are based on dualism: me and you, happiness and suffering, good and bad, right and wrong. From the nondual viewpoint, the mind that only sees opposites is distorted and can’t comprehend the reality of pervasive, awakened nature without falling in and out of dualism. We cling to the “everything sucks” view until it seesaws into “everything is beautiful.” Without a nondual view, we go back and forth endlessly in dualities.

There are many names for this nondual, awakened nature. We can describe it as unborn, free from categories, free from clinging, and free from self. It is always present. It cannot be opposed or attained. It can’t be understood by the discursive mind. It can only be known by the awakened heart/

mind. Bodhidharma, the fifth-century Indian teacher who is said to have brought Zen to China, says that buddhanature is “inconceivably wondrous.”

There is more good news. Buddhanature is not just limited to human beings. There is nothing in the universe outside of this awakened nature.

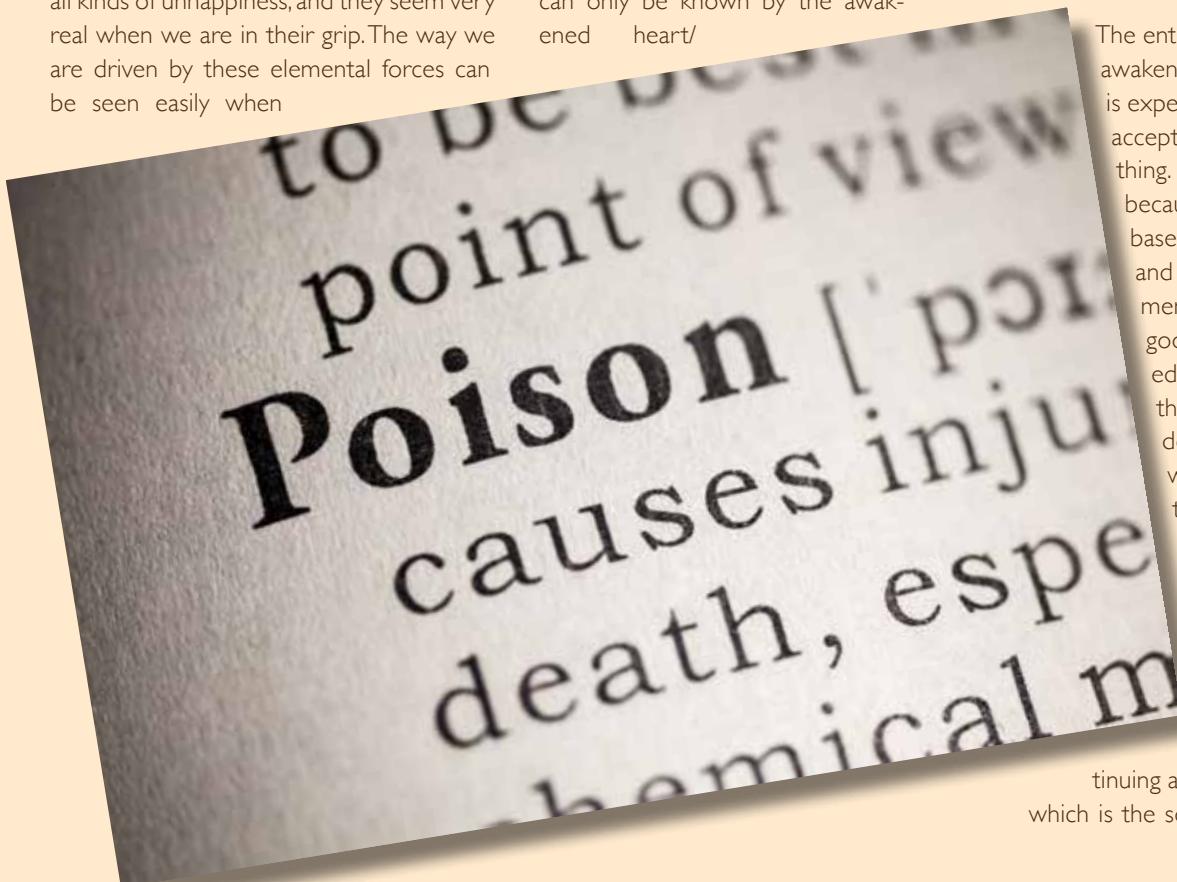
In the undivided reality that holds all opposites, everything reveals the truth of awakening. Animals and plants, tiles and walls, trees and stars all demonstrate buddhanature. For the mind that endlessly creates dualistic thoughts and views, this is hard to understand. But once it is seen, it is indeed wondrous and profoundly reassuring.

Although awakened nature sounds special, it is actually profoundly ordinary. And it is not something we have to create. It appears naturally from the ground of our being, poking through our thoughts, feelings, and behaviors like blades of grass growing up from the ground.

The entry point to knowing our own awakened nature is very simple—it is experiencing who are we without accepting, rejecting, or judging anything. But while simple, it’s not easy, because our usual way of being is based so strongly on the dualism and distortion of self-improvement. We try so hard to be good and wise. We are addicted to striving. We decide that the parts of ourselves that we don’t like are not us, and we work really hard to eliminate them. All of us carry some image of who we should be, and we try to kill the unruly parts so we’ll become our idealized selves.

In denying parts of ourselves, we miss the continuing arising of the awakened heart, which is the source of passion and delight.

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**EVERYTHING IS BUDDHANATURE,** *continued from page 8*

We are fooled by the three poisons, which we see as permanent and believe we must oppose. But all these adventitious arisings are not permanent, and they can't help but disperse if we stop interfering with them.

Instead of trying to kill off parts of ourselves, we can practice nondual meditation. We can uncover what has been hidden by our adventitious thinking but is always present. Through this practice our buddhanature is revealed. It is always here, but we can't know this until we embrace our whole being, including the delusions and the parts of us that are unwanted.

How do we practice this uncovering? We watch all the arisings in the body and heart/mind and see them for what they are: temporary phenomena, taking shape as thoughts, feelings, perceptions, opinions, and sensations. Because we have seen them to be impermanent, we learn to stop trusting and relying on them.

If you want to set up the conditions to recognize your awakened nature, all you have to do is sit down, be still and upright, and stay awake to whatever is here. Whenever anything arises in awareness—whether a thought, feeling, or sense perception—

don't run after it. Don't fight it or try to transform it either.

This practice takes a while to get the hang of, because it's essentially doing not-doing. Dogen describes it as thinking not-thinking. Be curious: just watch what happens to all of these arisings when you stop meddling with them.

But be careful: there is a trap that can appear even when we are doing uncovering meditation practice. The dualistic mind wants to make a fixed concept of everything, including buddhanature. This includes any fixed idea of awakening or attainment you may have as you begin to recognize the undeniable fact of buddhanature in yourself and in the world around you.

In nondual practice, there's nothing to do and nowhere to go. There is nothing to try to figure out or eliminate. Again and again, recognize that what arises is simply what arises. Gradually, what is at first merely glimpsed as the space between passing thoughts begins to have a stronger presence in your conscious awareness. You recognize something that is not limited to or by thoughts, sense perceptions, or physical sensations.

This sense of spaciousness is the recognition of your awakened nature. You also see without a doubt that compassionate action arises naturally from this. You realize that you have always been filled with the tremendous energy of bodhichitta, the awakened heart/mind of the Buddha.

But as much as you'd like to, you can't make this transformation happen. You can set up the conditions for it to be realized, but as soon as self-centered striving enters the picture, you're lost again in duality. Yet even your self-centered striving has to be recognized for what it is—a temporary phenomena—and not pushed away.

When you gently hold everything you encounter in your open hands, even your anger, greed, ignorance, and striving, the energy contained in all this troublesome activity transforms and releases itself. That is the very nature of phenomena: to change and transform and release. When you don't interfere or identify with anger, but hold it gently in conscious awareness, it transforms, all by itself, into clarity. Greed transforms into compassion and the wish to connect. Ignorance transforms into the profound experience of settling deeply into

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EVERYTHING IS BUDDHANATURE, *continued from page 9*

the moment, just as it is, beyond any stories or concepts. Even suffering, when you can simply let it be without trying to eliminate it, is revealed as part of your awakened nature. There are no exceptions—everything is buddhanature.

Of course, we all love to make up stories and concepts, and we're really good at it. These too are part of the vast undifferentiated reality we call buddhanature, and are not to be rejected. We only need to see them for what they are—a created linking of random thoughts that produce meaning for us.

In the Mahayana teachings, we sometimes conceptualize the transformed energies of the kleshas as human-like beings. Manjushri, the bodhisattva of wisdom, carries a sword that cuts through delusion. Avalokiteshvara, the bodhisattva of compassion, sometimes appears with a hundred arms to help all beings in the world and a hundred eyes to see the endless varieties of suffering. There is a lovely story in the Zen tradition about her:

A student asks a teacher, "What does the bodhisattva of great compassion do with all those hands and eyes?"

The teacher responds, "It is like a person groping for her pillow in the middle of the night."

The awakened heart is who we are, and it can't help but act through us.

Practicing in this way, gradually, over days and months and years, our life is permeated by the sense of being buddhanature itself. There is indeed a transformation, but we don't make it happen. We only set up the conditions for what is natural to arise.

This practice does not protect us from sorrow. The three poisons continue to show up and fall away. Our hearts become more tender as we continue to be present with everything that arises, because so much of what we witness is sorrow and suffering. Our hearts break, and these broken hearts reveal themselves as buddhanature. We feel a new power that is not personal, beyond happiness and sorrow, beyond good and bad, right and wrong.

And then we have no choice but to go out and engage with a world that is simply ourselves. We do not strive to repair what is broken. Instead, with an energetic, awakened heart, we engage with the world directly. The Buddha said that the world is on fire, and although it is burning, it is the only world we have. It is not nice but it is perfect and complete. It is alive with inconceivable wonder.

Melissa Myozen Blacker is the Abbot of **Boundless Way Zen** in Worcester, Massachusetts. *This article appeared in the November 28, 2018 issue of Lion's Roar and is published with permission.* ⚡





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



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

RETREAT DETAILS:

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

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 KOSESSHIN**

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



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 ⚡

The 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 the

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.