

SEVEN THUNDERS

newsletter

www.seventhunders.org



September 2023

SEVEN THUNDERS BOARD OF DIRECTORS

Co-President

Michael Seely
503.730.0821
ms452mss@me.com

Co-President

Ed Glad
503.662.4265
eglad57@gmail.com

Secretary

Dan Brown
503.504.2955
dcareybrown@gmail.com

Treasurer

Jenny Brausch
541.971.1297
livinggreen@comcast.net

Director

Dan Dickinson
503.632.5957
firfied@bctonline.com

Director

Jared Taylor
503.989.8520
jared.sunbreaksustainable@gmail.com

Director

Nicholas Coffey
503.851.4795
nick@coffey-geo.com

Newsletter Editor

Greg Smith
503.758.1020
gasmith@clark.edu

Newsletter Layout

Teresa Marcel
503.534.2600
tdmarcel@mac.com

TEACHER

Leonard Marcel Roshi
503.636.9009
LJMarcel@comcast.net

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



DETACHMENT

by Leonard Marcel

In one of his poems, Thomas Merton (1915-1968) writes:

Within all visible things there is an invisible fecundity, a dimmed light, a meek nameless, a hidden wholeness.

He writes further that this integrity of all created things calls to him with its own simple humility.

In order for each of us to experience the hidden wholeness and simple humility of all creation it is necessary that we be, at the same time, detached from all created things.

Throughout most of the past five thousand years, all the great spiritual traditions of the world have recognized the central importance of detachment in the spiritual life. Throughout the wisdom writings of these traditions, many of the best minds and most ardent souls have sought with the greatest diligence to find the highest virtue, which would enable someone to unite most closely with that ultimate reality we call God. One of those great minds and ardent souls was Meister Eckhart (1260-1327), for whom this highest virtue was detachment – *gelassenheit* in

his German – “absolute detachment from all creatures.”

In Eckhart's view, detachment is the source and path toward liberation, the condition by which the divine acts in us. We receive this divine action in accordance with our degree of detachment and our degree of consent.

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SEVEN THUNDERS RETREATS & EVENTS

FIRST SATURDAY SITTINGS

Monthly "First Saturday" sittings are returning to the Abbey, with online option. Links to join the sitting online can be found on the Seven Thunders website at seventhunders.org. The format remains much the same, with formal group sitting beginning 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, the Abbey and Seven Thunders are gratefully accepted. The schedule through next July is:

- October 7, Sr. Kathleen Pruitt
 - November 4, Leonard Marcel
 - December 2, Sr. Kathleen Pruitt
 - January 6, 2024, Sr. Kathleen Pruitt
 - February 3, Leonard Marcel
 - March 2, Leonard Marcel
 - April 6, Leonard Marcel
 - May 4, Sr. Kathleen Pruitt
 - June 1, Sr. Kathleen Pruitt
 - July 13*, Sr. Kathleen Pruitt
- (* = second Saturday)

RETREAT SCHEDULE

- November 11, 2023 – Bend Retreat, led by Leonard Marcel. For more information and to register, please contact Denise Fainberg at 541.213.8001 or dsfainberg@yahoo.com
- December 1 - 6, 2023 – Rohatsu Sesshin at Stones & Clouds, led by Leonard Marcel. Registration information on page 11.
- January 19 - 20, 2024 – Online CIR, led by Leonard Marcel. Registration information on page 12.
- March 22 - 24, 2024 – Palm Sunday CIR at the Abbey, led by Leonard Marcel. Registration information in the next newsletter.



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. These will be hybrid events from 9 a.m. to 3:30 p.m., with full in-zendo attendance available upon reservation. More details on page 10.

- September 16
- October 28
- February 10, 2024
- March 9 ✍

SEVEN THUNDERS REGULAR SITTINGS

PORTLAND AREA SITTINGS

■ Monday evenings at Stones and Clouds Zendo, 7:00 to 8:30 p.m., zazen & dokusan. Hybrid events with both in-zendo attendance and online via Zoom. Further details at: seventhunders.org. ✍

SALEM SITTINGS

■ For Salem Zen Center's online offerings, email for the Zoom links: SalemZenCenter@gmail.com. Teacher: LeeAnn Nail. Tuesday evening meditation & dharma talk from 7:00 to 8:45 p.m. and a Saturday morning meditation & poetry share from 7:30 to 8:30 a.m. ✍

OTHER PACIFIC NORTHWEST DIAMOND SANGHA GROUPS

PORTLAND SITTINGS

■ Ring of Moss Sangha. Zazen: Wednesday evenings, 7:00-8:30 and Sunday mornings, 7:30-8:30; virtually on Tuesday mornings, 6:00-7:00. Contact: Teacher Andrew Mason at andrewmasonpdx@gmail.com. ✍

OLYMPIA SITTINGS

■ Contemplative Community at St. Michael's. 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. Contact: Mary Solberg, 360.250.6362 or msolberg2@gmail.com ✍

PORT ANGELES SITTINGS

■ NO Sangha. 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. ✍

SEATTLE SITTINGS

■ Three Treasures Sangha. Teachers: Jack Duffy and Lee Shields. 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, go to their website at: www.three-treasures-sangha.org ✍



PRESIDENT'S REPORT: FORM AND FUNCTION

by Mike Seely

The annual Seven Thunders General Membership Meeting was held in person at Stones and Clouds Zendo on July 15 following summer sesshin. As in the past, the gathering was graciously hosted by Leonard and Teresa Marcel in the garden of Stones & Clouds Zendo. This was our first in-person meeting in nearly four years with 15 members in attendance. The sky was clear, the temperature near perfect, and the bounty of potluck culinary delights beyond measure.

The standard agenda of our annual membership meeting was followed with the review and approval of the minutes of last year's virtual meeting. A thorough financial report was provided by treasurer Jenny Brausch and reported by the co-president. The balance sheet is in good order overall. The membership agreed to continue Seven Thunder's support of the KEAP Scholarship program. Last year's recipient sent a lovely thank you letter (see page 10) describing her deep gratitude for our gift and how it allowed her to pursue her ongoing studies.

I gave a report on the year's retreat activities, the transition to the hybrid model, and the many lessons afforded us by our collective experiences of navigating the pandemic.

Finally, the current board members all agreed to continue in their roles for the next year. Members willing to serve are greatly welcomed; please contact me or any current member with your interest. The board would benefit from an additional member or two since in the coming year a few terms will expire.

As you are aware, we have returned to in-person gatherings with a virtual option, a hybrid model. The experience of being together virtually remains rich and gratifying as geographically distant members have been able to participate. We learned a lot despite certain challenges. Personally, I welcome the return to in-person events as I notice in myself a reaffirmation of discipline. During the long days of Covid, and as wonderful as being online was, I can see now more clearly after returning to the zendo and abbey that some aspects of "form and function" slipped a bit for me with the familiarity of simply be-

ing home and not in the physical presence of others. It was easy to be distracted when out of view of the camera, or to decide to skip the remaining rounds of First Saturday after conference if not electing interview. I share this as my experience, not necessarily that of others. Sitting in person has, for lack of a better expression, shored up practice in subtle ways for me. I share this not to devalue the importance of our hybrid model, but rather to learn from it. Our community in silence is all the more robust because of the opportunities afforded by the hybrid model. What I experience in person contributes to a renewed and deeper commitment to being present when I elect to participate virtually. I am grateful and marvel at the many lessons of the last four years. I encourage you to pause, breathe deeply, and reflect on these many gifts.

Faithfully,
Mike 

Right: Hobai Liu, Eric Roost, Paul Birkeland, Jared Taylor.

Below: Dan Dickinson, Anna Lyons-Roost, Ed Glad, Dan Brown, Lee Ann Nail.

Far Right: Mike Seely, Greg Smith

Not pictured: Naheed Brown, David Stanley, Leonard Marcel and Teresa Marcel.



**JIM MOLNAR, 1950 - 2023***by Sheila Molnar***Born February 18, 1950, died May 20, 2023**

Jim Molnar was born in Cleveland, Ohio to John E. and Irene K. Molnar. He died of a heart attack in Seattle, Washington in May and is deeply mourned by his wife, Sheila, his son, Sean, and Sean's wife Tracy Hagen.

Jim taught writing and communication at several universities, and he was a travel writer for the *Seattle Times*. He was named the top travel journalist in North America three years in a row in the Lowell Thomas Travel Journalism Competition. One year, the judges commented, "[Jim's] Thoughtful Traveler column is aptly titled, whether he is discussing the ethics of visiting such politically suspect places as South Africa [under apartheid] or pondering his son's first cross-country trip."

Jim's first encounter with Zen was at a family retreat at Doe Bay, Washington, held by the Zen master Thich Nhat Hanh. Later he and Sheila joined Seven Thunders and practiced initially with Pat Hawk, Roshi, and later with Leonard Marcel, Roshi. After sev-

eral years Jim made his rakusu (with some help) and solemnly received the precepts at a Jukai ceremony with Pat Hawk, at a sesshin in 2008 at the Pathless Path Zen Center in Tuscon, Arizona. What Jim said at Jukai about not defaming the Three Treasures resonates so deeply now:

There's a scroll hanging in our living room, painted around the turn of the 20th century by Nakahara Nantembo. It's an eccentric portrait of Bodhidharma with his famous answer to the Emperor Wu, who'd asked about the essential teaching of Buddhism. Bodhidharma answered: "Vast emptiness, nothing holy!" I look at the scroll and repeat "Vast emptiness, nothing holy!" at least once every day.

It seems to me that not only striving to understand that statement but living each moment with it in mind and heart gets to the root of not defaming the Three Treasures or, in the more positive sense, taking refuge in them.

After he retired, Jim started cooking meals for sesshins in Oregon at the Jesuit Retreat Center in Nestucca overlooking the Pacific Ocean and at the Benedictine Retreat Center on the McKenzie River. For over five years, he dedicated himself with great care and joy to creating food that could be savored mindfully and silently. Being the tenzo became an integral part of Jim's Zen practice, whether he was preparing meals for the sangha or for his family. ✨



Above: Jim and Sheila at Le Procope in Paris in September, 2022, celebrating their 50th wedding anniversary.



SUMMER SESSHIN 2023

by Marian Morgan

Entering a zendo and taking a seat for sesshin is akin to arriving home. The surroundings (even if new), the others sitting (even if strangers), the schedule (even if modified), all are familiar. We are welcomed and invited...and the invitation? To attend. I was again home, after the muddle of preparations and the whirl of travel, I was again home, breathing in and out, adjusting cushions, folding my legs, finding a point on the floor or a spot on the wall to rest my gaze. More particularly, in the familiar quiet and order of sesshin, we have all the time there is. With that sense of time – one-pointed and unbounded, we are quite free.

Umberto Eco points out that excessive information is transformed into a kind of censorship. Not the censorship of suppressed information, but the censorship that results when our attention is diverted, exhausted, swallowed up. We miss what is true, essential, at the heart of things, even though it isn't hidden at all. The "noise" of excessive information overwhelms us. Sesshin can free

us from that excess, restoring freshness to attention and perception. Sesshin frees us, literally offering quiet. The elegant simplicity of the Stones and Clouds zendo, along with the orderly unfolding of each plain day, was freeing and refreshing.

Ten of us gathered at Stones and Clouds to enjoy that plainness and quiet between July 11-15; we were joined on-line by three others. Grateful for a break from the hot weather, we sat as comfortably as hours on a zafu or bench allow. We savoured the freshness of Teresa's meals; we experienced the succession of sunlight and shadow; we walked from stone to stone through the garden after each day's teisho. I was grateful for the vastness of the sky outside the zendo and the intimate flicker of candles within. Warm thanks to all who made this sesshin together possible.. ✨



Below, from L to R, , back row: Steve Hughes, Eric Roost, Paul Birkeland, Tom Davies, Kirk Jarvie, Greg Smith. Front row: Marian Morgan, Leonard Marcel, Jared Taylor and Dan Dickinson.. Online: Pam Evans and Katy Bain. Also pictured is Shannon Haig. Not pictured: Teresa Marcel and Elias McQuade.



**DETACHMENT,** *continued from page 1*

He writes: "My eternal happiness depends on God and I becoming one, but God is more inclined to adapt to me and can more easily communicate with me than I can with God. Detachment forces God to come to me.... Hence, God is bound to give to a heart that is detached."

Moreover, he says, it is far better to accept nothing but God than to suffer all things for God's sake. For in suffering, Eckhart says, "One is concerned with creatures, from whom the suffering comes, but detachment is free from creatures..... Detachment is so nearly nothing that there is nothing rarified enough to stay in this detachment, except God...." I am reminded of the saying attributed to St Teresa of Avila (1515-1582):

Let nothing bother you; let nothing dismay you.
Everything passes; patience gains all.
God alone is enough.

Further, Eckhart ranks detachment as more important also than humility. He says, "Perfect humility lies in making the self nothing, but detachment approximates so closely to nothing that there remains no room for anything between zero and absolute detachment." In addition, he points out that humility exists as a relation between the

self and other creatures, whereas detachment remains within itself. "No going out of oneself, however excellent," he points out, "is better than staying still.... Perfect detachment pays no attention to creatures. It is without lowliness and loftiness. It has no interest in being below or above. It is intent on being master of itself, loving no-one and hating no-one, having neither this nor that, being neither like nor unlike any creature He who is this or that is something; but detachment is absolutely nothing. It leaves things unmolested."

The importance of leaving things unmolested was well-known to Boethius (475? – 524) who stated: "You men, why do you look without for that which is within you?" And St. John of the Cross (1542-1591), a thousand years later, echoed him: "The soul that is attached to anything, however much good there may be in it, will not arrive at the liberty of the divine."

Thus, true detachment means that one's mind is as little moved by what happens, by joy and sorrow, honor and disgrace, as a broad mountain is moved by a gentle breeze. Detachment leads to purity, and from purity to simplicity, and from simplicity to peace and immovability. Purity, simplicity, peace, immovability: these conditions draw

one away from mortal things and purge one from corruptible things. Here Eckhart states: "I would have you know that to be empty of creatures is to be full of God, and to be full of creatures is to be empty of God." In this same vein, John of the Cross writes:

The more God gives, the more God makes us desire, until we are empty and God is able to fill us with good things. The immense benefits of God can only be contained by empty and solitary hearts. Therefore, our Lord who loves you greatly, wishes you to be quite alone, for God desires to be your only companion. You must apply your mind to God alone, and in God alone to content yourself. Although God is always with you, if you set your heart on other things besides God, you cannot be at peace.

The Vipassana teacher, Jack Kornfield, puts it this way:

If you let go a little, you will have a little peace;
if you let go a lot, you will have even more peace.
So, wherever you are attached, let go of that and come back to the center. Learn to see all movement of life with balance and openness.

In other words, God can only have a way into a heart which has already been made ready for God. God works according to the aptitude and readiness of the soul for the Divine Presence. For a heart to be perfectly ready, it has to be perfectly empty.

There are many examples of this in the lives of the saints. St Zita of Lucca (d. 1271) is regarded as the patroness of domestic servants. At the age of twelve, she entered the service of a noble family. Despite the piety and exactitude with which she discharged her duties in the early years, she was ill-treated by both her employers and her fellow servants. Despite this, she realized



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**DETACHMENT,** *continued from page 6*

the importance of not losing her peaceful center and of not allowing any attachment to grievance to deprive her of her innate kindness. Through her meek and humble self-restraint, she eventually succeeded in overcoming the malice of her co-workers and of her employers, gained their affection and was placed in charge of all of the affairs of the estate. Her example teaches us an important lesson about the mind.

There is an aspect of the mind/heart/soul that is without attributes. It is imperturbable, uncreated, original. In the condition of complete detachment, a union occurs between this uncreated aspect and the divine wherein all distinction vanishes.

This has implication for our prayer life. Detachment and emptiness cannot pray at all in the usual sense, for whoever prays in the usual way of petitioning desires something from God, something to be added or something to be taken away. Yet the heart that is detached has no desire for anything, nor has it anything from which to be delivered. Its only prayer consists in being one with God. It is the contemplative prayer of simple presence, complete attention, silent gazing. In this sacred moment. Right here. Right now. Here we meet St. Augustine (354-430): "The soul has a private door into divine nature at the point where, for the soul, things all come to nothing."

No one is happier than the one whose mind and heart have relinquished attachments. Every temporal and carnal pleasure brings some spiritual mischief with it, whereas detachment is the way for cleansing the soul, clarifying the mind, enkindling the heart and awakening the spirit. Detachment enables an awareness of the hidden wholeness of all creation, an awareness of the life of God everywhere, at all times and in all things.

But can anyone persist in such unwavering detachment at all times? The answer, obviously, for one living in time and space, is no. Practicing detachment does not mean that we are unaffected by what happens in our lives or in the lives of those around us, or even in the larger world. We have feelings and emotions, to be sure. And when they come, it is our practice to feel them fully; but, it is also our practice to let them go in their course and not cling to them or be caught by them. The path of contemplation requires us to keep mindful watch upon our thoughts and feelings at all times, letting ourselves not be caught in any way which pulls us away from our center which is always peaceful and at rest. And when we are caught, drawn away by some attachment, as surely happens to all of us, our contemplative practice is to bring ourselves gently and lovingly back to the center.

The Desert Fathers have lessons to teach us about detachment. Abba Agatho (360-449) admonished his followers by saying: "Never acquire for yourself anything that you might hesitate to give to your brother, if he should ask you for it, for thus you would be found a transgressor of God's com-

mand. If anyone asks, give to him, and if anyone wants to borrow from you, do not turn away from him." A certain brother came to Abba Agatho and said, "If a brother owes me a little money, do you think I should ask him to pay me back? The old man said to him, "Ask him for it once only, and with humility." The brother said, "Suppose I ask him once and he does not give me anything, what should I do?" The elder said, "Do not ask him again." The brother was frustrated and said, "Yet what can I do? I cannot get rid of my anxieties about it, unless I go and ask him?" Abba Agatho said to him, "Forget your anxieties. The important thing is not to sadden your brother, for you are a contemplative."

On another occasion, a young monk came to Macarius the Great (300-390) and asked for instruction. St. Macarius said to him, "Go to the cemetery and revile all the dead there. Hurl every abuse at them. Say it aloud." The young monk did as he was told and returned to Macarius, who asked, "What did they say?" The monk replied, "They said nothing." Macarius then told

*Continued on page 8*

**DETACHMENT,** *continued from page 7*

him to return to the cemetery and sing the praises of those there. "Shower every compliment upon them. Say it aloud." The monk again did as he was told and then reported back. Macarius asked, "What did they say?" The monk replied, "They said nothing." Macarius then said, "Be like that."

Be like that.

This is all well and good for monks in the fourth century desert of Egypt or in thirteenth century Germany or sixteenth century Spain, but what about lay people living in a twenty-first century society of conspicuous material consumption? Is it possible to have a spiritual life and to practice detachment in the presence of such a fast-paced existence with its incessant distractions and enticements and which measures a person's worth by the kind of car one owns or the size of one's house or bank account? Pir Vilayat Khan, the head of the Sufi Order in the West, has said: "Of so many great teachers I have met in India and Asia, if you were to bring them to America and get them a house, two cars, a spouse, three kids, a job, insurance and taxes, they would all have a hard time." It is not easy to have a spiritual life in our modern culture, but it is possible, and in making the possible actual

one transforms oneself and everything and everyone one touches.

The key is detachment: possessing something but not being possessed by it; keeping heart and mind free; not being caught by greed, fear or insecurity.

St. Francis de Sales (1567-1622) has put this best:

Your heart should be open only to heaven and impenetrable to riches and earthly things; if you possess them, be poor in the midst of wealth, and master of its riches. Beware of losing the spirit of holiness in the good things of the world, but let it be superior always, not in them but over them. You may possess riches without being poisoned by them, if you have them in your house or in your purse, and not in your heart, being rich in substance but poor in spirit. It is a great happiness for one to be actually rich, but poor in spirit, for one can use wealth and its advantages in this world, and yet have the merit of poverty as regards the next.

On this contemplative path, as in all the spiritual life, progress is directly dependent on the degree of discipline practiced. Our

discipline is our daily sitting and the daily practice of letting go. Letting go does not mean not caring. Letting go means letting go – relinquishing, not clinging, not being attached. It means loving and caring, but not sticking, not attaching to people, places, things, ideas, fixed positions, not attaching to anything whatever.

All attachments are futile. The eight worldly concerns are praise and blame, loss and gain, pleasure and pain, success and failure. When we can detach ourselves from these, as well as from our other desires, prejudices and fears, when we no longer define ourselves and our worth by what we do or what we own, then the heart is purified and there is an inner freedom, freedom from the bondage of thoughts which had previously been running to the place of desire. When a person is purged of attachment, the judgment is left as clear as the sky when the mists have dispersed. One is dependent on nothing but is then given everything. ✎





WORDS OF WISDOM

"A human being is a part of the whole, called by us, "Universe," a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest – a kind of optical delusion of his consciousness.

This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of com-

passion to embrace all living creatures and the whole of nature in its beauty.

Nobody is able to achieve this completely, but the striving for such achievement is in itself a part of the liberation and a foundation for inner security."

Albert Einstein - (1879-1955) Physicist and Professor, Nobel Prize 1921



"Live your life that the fear of death can never enter your heart. Trouble no one about his religion. Respect others in their views and demand that they respect yours. Love your life, perfect your life, beautify all things in your life. Seek to make your life long and of service to your people. Prepare a noble death song for the day when you go over the great divide.

Always give a word or sign of salute when meeting or passing a friend, or even a

stranger, if in a lonely place. Show respect to all people but grovel to none. When you rise in the morning, give thanks for the light, for your life, for your strength. Give thanks for your food and for the joy of living. If you see no reason to give thanks, the fault lies in yourself.

Abuse no one and no thing, for abuse turns the wise ones to fools and robs the spirit of its vision. When your time comes to die, be not like those whose hearts are filled

with fear of death, so that when their time comes they weep and pray for a little more time to live their lives over again in a different way. Sing your death song and die like a hero going home."

Tecumseh -(1768-1813) Shawnee Chief



UPCOMING ZAZENKAI

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.

Zazenkai for the next few months will be as follows:

- September 16
- October 28
- February 10, 2024
- March 9

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.


These will be hybrid events with both in-zendo attendance and online via Zoom, unless Covid circumstances dictate otherwise.

Please contact Teresa Marcel at td-marcel@mac.com or 503.636.9009 **to reserve a place for Zazenkai.** She will confirm your reservation and, if attending online, send you a Zoom link as well as Zazenkai guidelines a few days before the event.

While there is no set fee for zazenkai, **a donation of \$20** is requested and much appreciated to help cover costs. To offer a donation, please either leave it in the donation basket in the zendo hallway, or send a check to Seven Thunders Treasurer:


Jenny Brausch
PO Box 3119
Albany, OR 97321

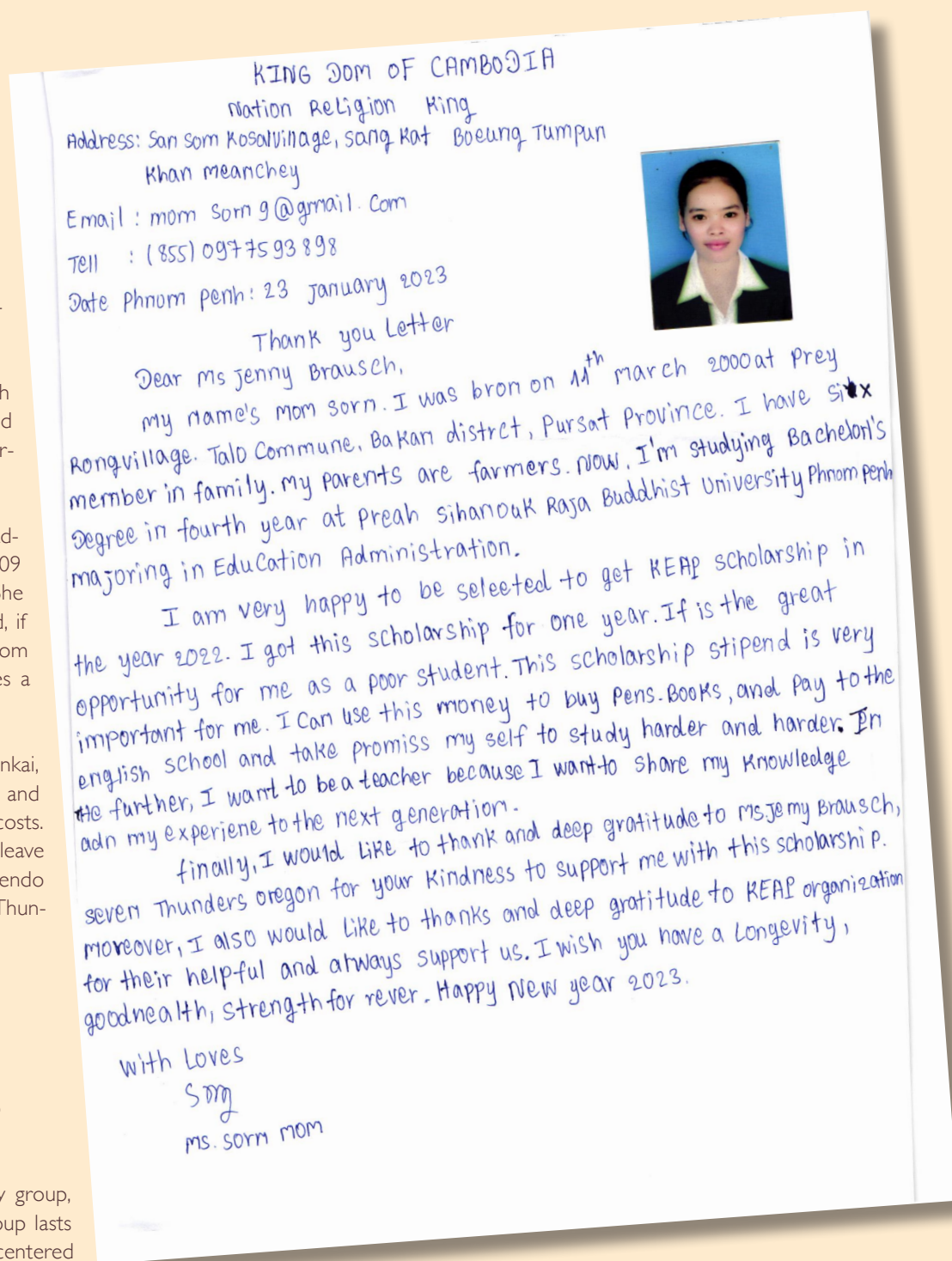
**Please make checks out to
"Seven Thunders."**

Zazenkai are 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. 

KEAP SCHOLARSHIP

Seven Thunders provides a small yearly scholarship to a Buddhist student via KEAP, the Khmer-Buddhist Educational Assistance Project in Cambodia. Each year, we receive

a thank you letter from the student who received the scholarship. Below is the delightful letter from this year's scholarship recipient. 





The 2023 Seven Thunders Rohatsu Sesshin, will be conducted at the Stones and Clouds Zendo in Lake Oswego, OR. This is planned as a hybrid event from **December 1 - 6** with full in-zendo in-person attendance as well as online attendance.

The hybrid event will take place from Friday, December 1, starting at 7 p.m. and end on Wednesday, December 6 at 10 a.m.

Sesshin will be led by Leonard Marcel. Space is limited to a maximum of 14 full-time in-person and 10 online. If attending online, you will sit in your own space, access the retreat via Zoom on your own device and provide your own meals. Meals will be provided for those attending in person. Those attending online will be sent a link for the retreat as well as a PDF containing the retreat schedule, all chants, and cautions a few days before retreat begins.

Registration deadline is November 10. Registrations will be accepted on a first come basis. Additional applicants will be wait-listed in case of cancellations. As this sesshin is usually well subscribed, early registration and payment is encouraged.

Sesshin fees are as follows:

In-person retreat attendance:

member: \$260, non-member: \$290.

Online retreat attendance:

member: \$160, non-member: \$190.

In all cases, the extra \$30 of the non-member fee can be applied to your Seven Thunders membership, should you choose to do so, which then qualifies you for the member rate for all other Seven Thunders regular retreats and sesshin through the remainder of the calendar year. Should you need to cancel, all but \$30 will be refunded for cancellation requests received by the

ROHATSU SESSHIN DECEMBER 2023

retreat coordinator on or before November 17; half the fee will be refunded if received by November 24; 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 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 almost always available. Donations for such scholarships are both appreciated and tax-deductible.

To register for the retreat, please email registrar at tdmarcel@mac.com to signal your intent to attend, and then complete the form below and send it with your fee to:

Teresa Marcel

1333 Skyland Drive

Lake Oswego, OR 97034.

Please make checks payable to **Seven Thunders**. Alternatively, you may pay the fee online at seventhunders.org. Click on the 'Contribute' tab and follow the donation process. Please be sure to enter "Rohatsu sesshin fee" in the note section. Questions? Please contact Teresa Marcel at 503.636.9009 or tdmarcel@mac.com ⚡

REGISTRATION FORM

ROHATSU SESSHIN, DECEMBER 1 - 6, 2023

Name: _____

Address: _____

Phone: _____ Email: _____

Special needs _____

☐ I commit to participating fully in the entire schedule.

In-person attendance:

☐ member: \$260, ☐ non-member: \$290

Online attendance:

☐ member: \$160, ☐ non-member: \$190

☐ Donation for Scholarships \$ _____

☐ Request a Scholarship of \$ _____



VIRTUAL CONTEMPLATIVE INTENSIVE RETREAT (CIR) JANUARY 19 - 20, 2024

The 2024 January CIR will take place via Zoom, January 19 & 20, 2024. It will be led by Leonard Marcel.

The retreat will take place from 9:00 a.m. to 9:00 p.m. on Friday, January 19 and 9:00 a.m. to 5:00 p.m. on Saturday, January 20. You will sit in your own space, access the retreat via Zoom on your own device and provide your own meals. Once your registration has been received and accepted, you will be sent a link for the retreat as well as a PDF containing the retreat schedule and all retreat prayers.

The retreat is open to a maximum of 12 attendees, and the total fee is \$75 for Seven Thunders members, \$105 for non-members. **Please notify registrar Teresa Marcel at StonesCloudsZendo@icloud.com** of your intention to attend this retreat. You may then register by sending your check to:

Teresa Marcel
1333 Skyland Drive
Lake Oswego, OR 97034

Or, you may pay the fee online at SevenThunders.org (click on the 'Contribute' tab and follow the donation process. In the "note" box enter "January CIR fee.")

Fees are payable in full to confirm your registration. Should you need to cancel, all but \$30 will be refunded for cancellation requests received by retreat registrar on or before January 5; half the fee (\$38/\$53) will be refunded if received by January 12; no refund in the last week before the retreat. Partial scholarships are available to Seven Thunders members. Registrations will be made in the order received by registrar. ⚡



REGISTRATION FORM

CONTEMPLATIVE INTENSIVE RETREAT (CIR) JANUARY 19 - 20, 2024

Name: _____

Address: _____

Phone: _____ Email: _____

Special needs _____

☐ Full payment of \$105 enclosed

☐ \$75 (Seven Thunders members)

☐ Donation for Scholarships \$ _____

☐ Request a Scholarship of \$ _____

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