



# Center Community News

*The Newsletter of the Center for Sacred Sciences*

## Inside

*Interview with Portland Practitioners  
Two Center Artists Profiled  
Dharma Combat at Cloud Mountain  
Buddhist Retreat Center  
Library Corner  
CSS Annual Financial Summary  
Doc Gnositall*

## Center Remembers Grace Mikesell

Many long-time CSS folks will fondly remember Grace Mikesell, who died October 8<sup>th</sup> at age 79. Grace attended the Center for many years and hosted Center parties and study groups in her home. Joel officiated at her marriage to Ray Mikesell in 1997.

She loved travel, gardening, the arts, and being with family, and was an activist for peace and tolerance, marching for civil rights and against war. Grace taught primary school for 12 years in the inner city of Detroit.

Grace was a spiritual seeker from childhood. She studied under various teachers, traveled to India, and, during her last years, reflected on the teachings of Adyashanti. Her welcoming and restful home was a gathering place for spiritual inquiry and satsang.

CSS attendee and fellow Adyashanti student Merry Song recalls Grace as “eccentric, radiant, so funny—that wicked sense of humor!” She says, “I believe that [Grace] accepted death, calling it ‘giving death,’ a lot like giving birth. When I asked her what we should do after she died, she said ‘Have a party!’”

Long-time friend Gene Gibbs expresses gratitude for Grace’s openness and willingness to talk about the process of dying. “She seemed to die consciously,” he said. “It took away some of my fear of death.”



*A radiant Grace Mikesell one week before her passing*  
Photo: Merry Song

## Taking Refuge in the Breath

Fall retreat at Cloud Mountain, Oct 10-19

I know that retreats are different experiences for each one of us, depending on the shape of our practice and the way our uniquely-contrived knots of delusion are being unraveled, so I report the view from only one pair of eyes.

The retreat title was *Back to Basics: Following the Four Principles*, and, as Joel said, its intent was to remind us what this seeking stuff is all about: how we initially became seekers; what it was we were in search of; and how we have chosen to go about looking for it.

Joel often speaks about how each one of us craves happiness and suffers when we are not completely fulfilled; there is always something missing. So most of us, I suspect, are hoping that the spiritual investigation will uncover for us that ultimate happiness.



Front: Jim Carson, Bill Hamann, Jack Yousey, Megan Greiner, Kimberly Carson; 2<sup>nd</sup> row: Deanna Cordes, Wesley Lachman, Lewis Bogan, Jim Zajac, Andrea Pucci, Joel, Mora Dewey, Mike Barkhuff; 3<sup>rd</sup> row: Vip Short, Tom Leach, Nicole Chabert, Barbara Dewey, Marleen Marshall, Shannon Wylie; Back: Fred Chambers, Laurina Peters, Steve Cummings, Per Kielland-Lund, Jim Patterson, Bailey Cunningham, Michael Strasburger; Not pictured: Clivonne Corbett, Alan Mishchenko  
Photo: Jack Yousey

As CSS students, we’ve agreed to investigate Joel’s affirmation that happiness is only found in the demise of our belief in and attachment to “self” and “other,” or “subject” and “object.” Joel offers us the Four Principles: Attention, Commitment, Detachment, and Surrender, as guiding lights in this inquiry into the Way of Selflessness.

Some of us may have been disappointed to hear that the only practice we’d do on this retreat was the breath concentration practice, with a few modifications later on. After all, our thoughts announced to us, Choiceless Awareness is so much more interesting and advanced!

*(continued on p.2, see “Retreat”)*

*("Retreat" continued from p.1)*

We would be practicing with the breath in four phases, each phase guided by one of the Four Principles. We spent roughly a quarter of the retreat with each principle. It was certainly a revelation to me to see that the simple breath meditation can be used in a rich investigation into how these principles test and teach us.

The final teaching in the "Surrender" section was a quote from Zen Master Dōgen: A buddha's practice is to practice in the same manner as the entire universe and all beings. If it is not practice with all beings, it is not a buddha's practice (*Moon in a Dewdrop: Writings of Zen Master Dōgen*). We were then instructed to practice in this manner. Hmmmmmmm.

This retreat offered a good opportunity to look at our motivations in the areas of attending, committing, detaching, and surrendering, and to explore the obstacles in each area, including boredom and even bliss. Joel emphasized throughout the retreat that we should let the practice itself show us the way through obstacles. He reminded us not to expect any particular result from any particular practice, but to be open to what it reveals.

One retreatant summarized her experience, saying that she had thought her assignment was to get enlightened but in this retreat discovered that her assignment was to practice. Another said he had appreciated the ecstasy and joy that had arisen, but had seen that those experiences were not what his heart truly longed for. I felt gratitude in discovering new richness in the breath concentration practice, finding it a resource in exploration, a practice that gives refuge.

Those who didn't get to the retreat might be interested in checking out Joel's recorded talks on the Four Principles for a refresher course. May all our eyes continue to open to Truth!

—MORA DEWEY

### **CSS Settles in at Tamarack** **Study groups resume with new draft of WOS**

CSS attendees are adjusting to new digs at Tamarack Wellness Center, 3575 Donald St. in Eugene. Nestled on the side of a hill, TWC has a contemplative atmosphere ideal for Sunday talks and Wednesday evening study groups. Tamarack offers classes and a wealth of information on yoga, bodywork, and other subjects of interest to many of us. There is also ample parking, which had become a problem at the Buck St. location.

Tea and conversation is still available after the formal meetings. Library hours (Tuesdays 6-8:30 p.m. and 2<sup>nd</sup> and 4<sup>th</sup> Sundays 2-4:30 p.m.) are held at 1571 Buck St.

Both the Foundation Studies Group (led by Fred Chambers) and the Practitioners Group (led by Todd Corbett) are in full swing, working again this year with the new and improved second draft of Joel's book, *The Way of Selflessness* (working title).

Joel continues work on the final polish of the manuscript, incorporating proofreaders' corrections and checking quotes against their original sources. The Center hopes to have an in-house published version ready for distribution by spring of 2009.

### **Dharma Combat at Cloud Mountain**

If you've ever attended a CSS retreat, you know that the last morning is a debrief session during which retreatants are encouraged to share their experiences, be they blissful or disappointing. The fall retreat's debrief offered the full gamut of reports, songs and poetry, with the addition of one unusual element: Dharma Combat.

The first blow was delivered by Alan Mishchenko, who, when his turn arose to speak, flung his zafu into the center of Diamond Hall. Was this a response to a Zen koan? Was he reacting to a just plain lousy retreat? No, he was asserting the superiority of his amazing inflatable zafu. With great enthusiasm he described the comfort of sitting on such a cushion: the perfect fit to be found by virtually any buttocks, greatly facilitating extended periods of sitting.

This move was quickly countered by Bailey Cunningham, who slid HER rectangular cushion to the center. She declared that her ROHO cushion, composed of many interconnected air chambers, adjusts to posteriors of all descriptions, minimizing pressure with its unique system of weight distribution.

Alan parried with the portability and virtual weightlessness of his cushion. Bailey lost that point, but recovered by pointing out her cushion's medically therapeutic design, its air flotation technology and the twist valve allowing minute adjustments to be (surreptitiously) made.

After losing that round, Alan delivered his final thrust: His cushion can be had from Laughing Buddha Trading (via Amazon.com) starting at \$25 plus shipping. Roho cushions range between \$79.30 and \$319. However, I sat on Bailey's cushion when she wasn't looking, and I'm saving my pennies.

But does this mean I will no longer be able to meditate on physical discomfort, or watch it arise as a distraction? Maybe I should skip the pillow.

### **Changes on the CSS Board**

Robin Bundy, who has served as Secretary on the Center's board of directors since August 2007, will be leaving the board in January, 2009 to focus her energies on other commitments. Thank you, Robin, for your service on the board! Robin's position will be filled by Barbara Dewey, who started attending the Center almost twenty years ago. As a veteran practitioner, Barbara brings to the board both her long-term familiarity with the Center and the fruits of her many years of practice with the practitioners group. Welcome to the board, Barbara!



Barbara Dewey

## CENTER FOR SACRED SCIENCES STAFF

### Directors

Fred Chambers  
Todd Corbett  
Barbara Dewey  
Jennifer W. Knight  
Thomas J. McFarlane  
Joel Morwood

### Special Projects

#### Director

Todd Corbett

### Spiritual Director

Joel Morwood

#### Associate Teachers

Andrea Pucci  
Todd Corbett  
Fred Chambers

### Library Director

Jennifer W. Knight

#### Library Assistants

Camilla Bayliss  
Robin Bundy  
Barbara Dewey  
Paul Flashenberg  
Sylvia Hawley  
Wesley Lachman  
Peggy Prentice  
Sally Snyder  
Betty Vail  
Jack Yousey

### Office Assistant

Maggie Free

### Publications Director

Thomas J. McFarlane

#### Newsletter Editor

Mora Dewey

#### Publications Assistant

Vip Short

#### Proofreading

Karen Fierman

Maggie Free

#### Mailing

Melissa Kaspar

### Website Editor

Thomas J. McFarlane

### Retreat Coordinator

Jack Yousey

#### Retreat Assistant

Michael Strasburger

### Sunday Introductions

Bill Carter

Megan Greiner

Steve Jonas

### Audio-Video Engineer

Damien Pierce

### Publicity

Ken Paul

### Activities Director

Fred Chambers

#### Event Organizers

Megan Greiner

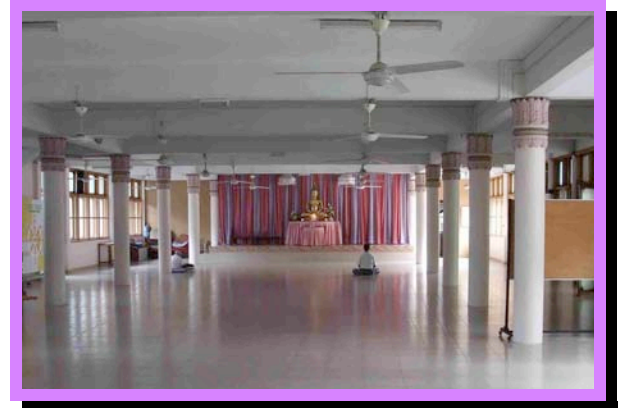
Michael Strasburger

## Malaysian Meditation Center a Treasure Available to All

Embedded in lovely gardens, surrounded by temples, and inhabited by Theravadan Buddhist monks and nuns, the Malaysian Buddhist Meditation Center (MBMC) in Penang, Malaysia, is open to visiting retreatants

Alan Mishchenko of Berkeley, CA, known to many Center folks from CSS retreats, spent a week last August at MBMC. His experience was so rich, the Center so welcoming, and the practice so valuable, that he wanted to share this gem with us. Sound like the 9th precept?

Sayadaw U Thuzana, the Meditation Master, teaches Vipassana to foreign and local students. Instruction and Dharma talks are in English. All Yogis must take the 8 precepts of the center (which include refraining from eating solid food after noon and refraining from sleeping on high beds or luxurious cushions), and are required to bow to teachers and images. Apart from these constraints, yogis are free to customize their own retreat formats, participating in sitting and walking meditations and Metta chanting as desired. One may arrive at the Center at any time and stay for any length of time.



One of the two meditation halls at MBMC

“Staying in an authentic Buddhist monastery, surrounded by real monks, devout lay people, with live chanting, rituals, imagery—its wonderful to be in the middle of it and know that this is how Buddhism was transmitted through the generations of practitioners,” reports Alan. “The teacher and the teachings are kind and unobtrusive, and the whole environment is so inspiring. It overthrows personal agenda and makes effort unnecessary. The first and last thoughts every day are about practice. It was perfect for me.”

Venerable Sayadaw offers student interviews every two days and is accessible at other times as well. He has studied Theravadan Buddhism from the age of 12.

And if that’s not enough incentive, the home-made Malaysian food is reported to be delicious. The cost to stay at the Center is about \$7/day for the first 10 days, and whatever you wish to donate for longer stays. Accommodations are simple but “comfortable enough not to cause culture shock,” according to the website, and consists of shared dorms and baths. The Center can be reached by 20-minute taxi ride from Penang International Airport. Website: <http://mbmcpg.bravehost.com/>

## Moving On, No Time Like the Present

Farewell to Wes Burden, who attended the Center in Eugene for several years, completing the Foundations Studies Course and participating in the Practitioner’s Group for a year. Wes has returned to his hometown of Portland, where he is busy working on his music and other projects amidst his network of family and friends.

Wes is the originator of the NOW WATCH. He says the idea was inspired by reading Eckhart Tolle several years ago. Around that time he bought a watch at Goodwill that failed him right before he set off for the Burning Man Festival. He pasted the word NOW on the face and went with it, getting laughs and compliments for his efforts. Later he decided to follow up with an actual working model, available at [www.theNowWatch.org](http://www.theNowWatch.org).

Later, Wes.



## Sangha – One of the Three Jewels

*CCN interviewed Jim and Kimberly Carson, CSS students from Portland. Jim and Kimberly have attended several CSS retreats. They visited Eugene with their children last August for the Enlightenment Day party. They begin with their spiritual biographies:*

**Jim:** My spiritual path began with a mystical encounter at age 12, the effects of which continue to reverberate within me. I began to read many books on meditation. At age 20 I concluded that I needed a teacher and set off in search of a spiritual master.

First I spent several months with Baba Ram Dass, who told me about an extraordinary guru, Swami Muktananda. When I met Muktananda in 1975, I experienced in his presence a profound awakening to being/awareness. I spent the next 7 years engaged in both jnana (e.g., meditation) and bhakti (e.g., chanting) practices while serving as a staff member in the U.S. and India. In 1982 he ordained a small group, including myself, as yogic monks (swamis) and shortly afterwards he died. For the next 12 years I taught meditation and led retreats in different countries. Over time, however, I became disillusioned with Muktananda's successors and also felt drawn to live the truths of yoga in the hubbub of the world. In 1993 I resigned and returned to North Carolina to pursue a doctoral degree in clinical psychology. In a statistics course I met my wonderful wife Kimberly. We were drawn together by our mutual passion for applying meditation and yoga to help people find greater well-being. Together we've developed several meditation and yoga-based courses, testing them in studies showing that mindfulness training can enhance couple's relationships; that loving-kindness meditation can lower pain, anger, and psychological distress; and that the mindful practice of yoga can reduce pain and fatigue in metastatic breast cancer survivors.

We heard of Joel about 5 years ago when a friend lent us *Naked Through the Gate*. We loved the genuineness, clarity, and humor of his teachings, and were able to attend the Fall 2004 retreat at Cloud Mountain. We both experienced a rich deepening of insight from this time with Joel and the CSS folks. We became determined to find a way to spend more time with Joel and the CSS community. Our twins, Nitya Grace (named after Muktananda's guru, Bhagawan Nityananda) and Shankara (named after the 8<sup>th</sup>-century poet and Vedanta philosopher) were born 11/11/05. When a year later I had to embark on a new job search, we set our sights on getting as close to Eugene as possible. Ultimately we ended up in Portland, where my work at OHSU involves helping patients cope better with chronic pain conditions (often using meditation).



*Kimberly, Jim, Shankara and Nitya Grace Carson*

**Kimberly:** About 20 years ago I found my way into my first yoga class. It was taught in the newly opened, and quite novel holistic health center near Chapel Hill, NC. As we were guided through these interesting and unusual postures, I suddenly found myself witnessing the class from a profoundly quiet and somewhat detached place. This seat was at once so very familiar yet completely unhabitual. It was a place of utter curiosity and wonder, without judgment or desire. That was the first threshold of a path I have been compelled to explore ever since.

This first conscious stirring of That Which Observes began a fascinating and fully unpredictable journey. My primary interest in my yoga practice and life has been to find a stable refuge in that profound quiet, regardless of what is unfolding in the world. Over the years my practice has been equal parts meditation and hatha yoga. My meditation practice has been primarily Vipassana with a big dose of shakti from the Siddha Yoga tradition. Deep inspiration has also been found in the writings of the mystics as well as kirtan. Together Jim and I have aspired to live a yogic life in the world, offering service where it is needed. One of these service opportunities has been teaching yoga and mindfulness meditation to people working with medical and physical challenges. In North Carolina I taught at Duke Medical Center and participated in yoga and meditation-based research trials. My relationship with Duke Integrative Medicine is on-going, as I continue to serve as co-director of a national yoga teacher training program—Therapeutic Yoga for Seniors.

In Portland I have the opportunity of teaching Mindfulness-Based Stress Reduction at OHSU's March Wellness and Amrita Yoga Sanctuary. I am also contributing to the development of a Yoga for Wellness program at Amrita and teaching classes for seniors, people living with chronic pain, and people living with metastatic cancer.

**CCN:** *Now that you have had personal experience of Joel's and the Center's teachings and practices, what is it that attracts you to this spiritual path?*

**J & K:** Again, Joel's genuineness, clarity and humor—along with his unpretentiousness, humility, and nondogmatic approach to spiritual practice—are still front and center. Actually, we've met few teachers who are undeniably fully awake, and fewer still that point out the path in language that is free of obscurity and so fun to listen to! Also, over the years most of the spiritual communities we've encountered have been very wedded to one particular pathway up the mountain. In contrast,

*(continued on p.6, see "Carsons")*

# A Portrait of Two Center Artists

## Ken Paul



Ken, 60 yrs of separation

I was raised in Wyoming. Brought up Protestant, by college my connection with organized religion had collapsed, but I was still intrigued by many unanswerable psycho-spiritual questions. As no answers were

forthcoming, spirituality went to the back burner.

After graduation I joined the army and married an Australian girl, moved to Australia and started a family. My career as an artist/educator was also taking off.

In 1970 I took a job at the U of O (where Peggy Prentice later joined me in the printmaking program). Those years brought me in contact with many different stylistic approaches to visual art. I tried many of them, yet kept circling back to a fantasy-based style related to surrealism. Anything is possible in that surreal world. There was no awareness yet of the illusory nature of our regular day-to-day existence.

I came to experience artmaking not so much as a self-expressive process, but more as one of *revelation*, where there is no attempt to control the creative process, letting it flow *through* me rather than *from* me. I began to see artmaking as a phenomenon hardly distinguishable from night-time dreaming.

This began dawning on me long before I arrived at the Center. I'd been to India with a group led by Amit Goswami, and had been reading Ken Wilber, Fritjof Capra, and Alan Watts, among others. I retired from teaching in 1998, and retirement gave me the time and energy to pursue a spiritual path in greater depth.

I usually begin a project either with no fixed idea or a partially formed one which evolves into something else. What keeps the process from being random is that we all develop ways of perceiving and acting to make sense out of chaos. Although a new image may have unexpectedly bizarre qualities, my aim is to build a plausible pictorial space. I draw on my prior experience for that.

What is originality? A wise colleague remarked that originality had less to do with uniqueness than with Origins. Even the viewer participates in Origins!



**"Time Was, Will Be"**  
lithograph/  
silkscreen/  
monotype  
collage  
18" h.  
Ken Paul

See CCN  
in full color  
online

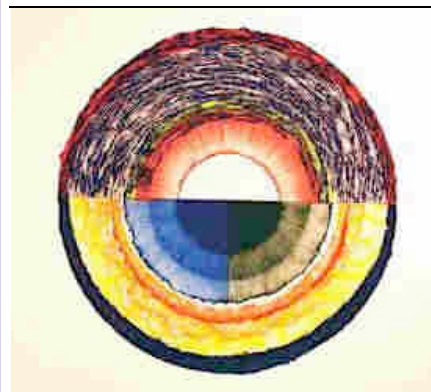
## Peggy Prentice

I grew up in Indiana and completed an MFA degree at the University of Colorado. I've been making paper since 1971. Many of my prints begin in the papermaking process, where I often incorporate areas of colored pulps (plant fibers) into the paper being made for a particular print. Thus the image begins *inside* the paper and then another image is printed on top. My prints include etchings, woodcuts, and monotypes. I received a Japan Foundation Fellowship in 1994 that allowed me to visit papermakers and printmakers in Japan for 4 ½ months. In 2001 I received a UO Faculty Research Grant to document the primitive amate papermaking of the Otomi Indians in San Pablito, Mexico. I've exhibited my work in over 250 exhibitions nationally and internationally.



Peggy in her studio

My sense of spirituality has been at the core of my art since I began to meditate in college. Thematically, my artwork is the outgrowth of my lifelong interest in mystical ideas of creation, consciousness, and the human relationship with nature. Since my 20's I've been drawn to read the writings of mystics. In 1986 I moved to Eugene to teach printmaking with Ken Paul at UO. The landscape of the



**"The Center Holds Nothing, II"**  
18" diameter, etching and handmade paper  
with colored pulps  
Margaret Prentice, 2006

Northwest revived childhood memories of poems my mother read to me, lore from my Scotch-Irish heritage having to do with nature spirits and the magic of creation. I will often use archetypal symbols and non-objective imagery to express my intuitive feelings. Sometimes I juxtapose two, or even three panels in

order to extend the formal association of images on the wall. At times the imagery may suggest a kind of poetic narrative, or may express something more universal as an icon.

Recently, I have been interested in creating visual forms that are a result of a mystical experience. Haiku poetry, as Basho described it, is just that. In 2006 I completed a series of six prints which I consider visual haiku poems. That led to another series of six circular etchings that are mandalas, circular images that provide a center point for the attention to rest in "presence" during meditation. This series was part of an exhibit of my work at the Jacobs Gallery in the Hult Center.

*("Carsons" continued from p.4)*

we've always been drawn to a wider approach that encompasses the common ground shared by the great wisdom traditions. So Joel's teachings fit very well with our inclinations.

**CCN:** *You took turns at the fall 2008 retreat, each of you coming for half while the other stayed home with the kids. How was that experience for you?*

**J & K:** It was a wonderful treat, not just a "retreat," for both of us to attend. We had gone through 4 very demanding years without any opportunity for extended practice with a spiritual teacher or community. We are already planning on attending next Fall's retreat (but will split the time differently, with Jim attending the first half and Kimberly the second).

**CCN:** *Joel teaches about the relinquishment of self. Are you finding ways to parent that might help your children to cling less fiercely to the idea of self than most of us grew up doing?*

**J & K:** We're trying, but since we've never raised children before, we have no idea whether these attempts are helpful. We do our best to represent ultimate reality—what we usually refer to as "the Goddess" in nondualistic language, as being here-and-now, the source of themselves and everything else, everywhere, all the time. For instance, if they're asking about an event that happened before they were born, they'll say, "Was that when I was still with the Goddess?" We try to cultivate an attitude of devotion and thankfulness. Each night before bed we all chant a brief hymn of thanks in front of an altar decorated with a beautiful Tibetan statue of the Goddess, and pictures of great teachers such as Nityananda, Anandamayi Ma, Sri Shankara, Jesus, and the Buddha. Then they blow out candles and make wishes of well being. If we ask them, "Where did the smoke go when you blew out the candle?" they might reply, "It spread out into the Goddess, it's everywhere!" Another understanding we try to foster is that we're not really separate from one another in most of our behaviors and attitudes. If they ask why another child is being rough, we might say, "They forgot to use their manners. Do you forget sometimes to use your manners too?" which they always acknowledge. We try to cultivate kindness, sharing, and cooperation in their hearts and behavior. Kimberly and another mom have developed an intentional playgroup for 2-4 year olds that brings together families interested in the teachings of the mystics and adapting the wisdom of these teachings for small children. For example, at Halloween we played a 'hungry ghost' game and introduced to the children how ongoing desire (or the "I want more" energy) leads us away from happiness because we're not happy with what we already have. The game ended with the children finding the only way the hungry ghost would find happiness was to look inside his heart. We also listen with them for the silence after a Tibetan singing bowl's ring fades. It's a delicate dance, however, to teach the path of selflessness in the midst of the developmentally appropriate process of individuation.

**CCN:** *Thank you, Kimberly and Jim. It looks like your children were born into lucky, lucky lifetimes.*

## LIBRARY CORNER

### Library Hours

Tuesday Evenings 6:00 - 8:30 p.m.

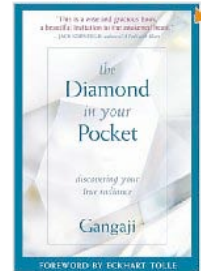
2nd & 4th Sundays 2:00 - 4:30 p.m.

1571 Buck St., Eugene (see map, last page)

**THE DIAMOND IN YOUR POCKET: DISCOVERING YOUR TRUE RADIANCE**

by Gangaji, Sounds True Publishing, 2007

This is a wonderful book to deepen the practice of self-inquiry, and for those who want to begin a practice of self-inquiry, I highly recommend it as well. In very simple language and in short chapters, each of which could be used as a practice, Gangaji delivers the truth of who we are, with reflections on the obstacles we create to obscure that truth.



With crystal clarity and deep insight the seeker is led to find for him/herself the truth of their own being. Of the many spiritual books that I have read over the last 25 years, I found this one especially speaking to the part of me that has been aware of something beyond my conscious understanding, and yet is the source of all.

—PAUL FLASHENBERG

### Ask Dr. Gnositall

Dear Doc,

What is the meaning of the teaching Joel gave at the last retreat, a quote from Zen Master Dōgen: "A Buddha's practice is to practice in the same manner as the entire universe and all beings. If it is not practice with all beings, it is not a Buddha's practice."



—Waiting to Fly

Dear WTF:

Dogen also said "Practice is enlightenment. Enlightenment is practice." So, by the commutative principle, the statement in your query can read: "A Buddha's enlightenment is to be enlightened in the same manner as the entire universe and all beings."

In other words, there really is only one enlightenment—because there really is only one Consciousness, which alone exists.

We only get into trouble, and stay there, when we confuse the notion of practice with the idea of doing something. We think we know what it is to do something, but in reality you only ever do nothing. And there's an infinite amount of nothing to do!

### Send Us Your News...

News items, Submissions, Comments, Suggestions

Email newsletter@centerforsacredsciences.org or snail mail to CSS, address on the back page of this issue.

# Thank You! Thank You! Thank You! Thank You!

The Center relies entirely on donations to support its services. On behalf of all those who benefit from these services, we would like to thank everyone who has contributed to the Center. Without the support of these individuals, the Center could not exist as we know it. We wish to acknowledge everyone who has expressed their generosity through membership pledges, Sunday offerings, volunteer labor, and other gifts.

For donations to the library of books, CDs, DVDs, magazines, and/or money, we thank: Camilla Bayliss, Inge Brouwer, Sherrill Bower, Wes Burden, Bill Carter, Bob Cowart, Paul Flashenberg, Maggie Free, Alice Gardner, Judith Garrison, Sylvia Hawley, George Heaton, Jennifer Knight, Wesley Lachman, Tom McFarlane, Joel Morwood, Vinnie Principe, Robin Retherford, as well as everyone who donated books to our annual Book-drive.

For contributions to the Scholarship Fund, we warmly thank: Lewis Bogan, Steve Cummings, David Cunningham, Barbara Dewey, Mora Dewey,

Pat Munden, Jim Patterson, Laurina Peters, Vip Short, and Michael Strasburger.

For other special monetary gifts we thank: David Cunningham, Bailey Cunningham, Mo Moscovitz, The Bishop Sangha, Robert Trainer, and an anonymous donor.

For help in preparing Joel's *Way of Selflessness* manuscript for publication, we thank: Mora Dewey, Karen Fierman, Maggie Free, Per Kielland-Lund, and Vip Short.

A special thanks is offered to Wayne Leeds, who selflessly volunteered to handle newsletter mailings for 10 years until his recent move from the area. Thanks go to Mike Barkhuff, Tim Bates, Mora Dewey, and Tom McFarlane for assisting George Mottur. We would also like to thank Mike Barkhuff, Mora Dewey, Megan Greiner, Per Kielland-Lund, Wesley Lachman, Vip Short, Michael Strasburger and others for many tasks great and small, too numerous to mention.

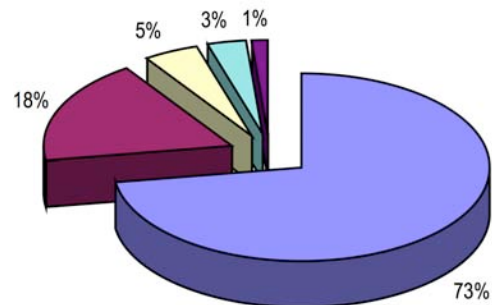
## SUMMARY OF OPERATING PROGRAMS

Fiscal Year September 1, 2007 to August 31, 2008

From its inception, the Center has been run almost entirely as a labor of love by volunteers. Our spiritual director, Joel, receives no compensation and, aside from small stipends for our treasurer, audio engineer, and newsletter editor, the Center has no paid staff. We rely entirely on the continuing financial support of our members to defray expenses as we continue providing services to increasing numbers of seekers. Any donation to help support Center programs and services is greatly appreciated. The Center for Sacred Sciences is a 501(c)3 tax-exempt organization, and any contribution is tax-deductible to the full extent of the law.

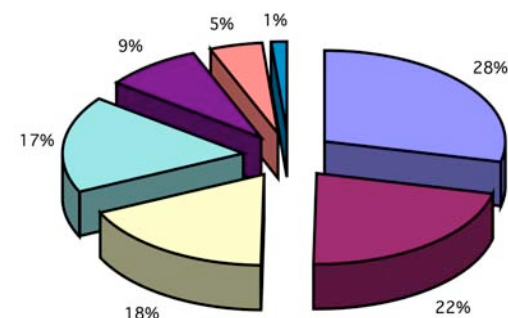
### Income

Membership Dues	23,456	73%
Special Gifts/Memorials	5,806	18%
Interest Earned	1,500	5%
Sunday Offerings	1,230	3%
Other:	405	1%
Library User Fee — 405		
Newsletter Donations — 0		
<b>Total Income</b>	<b>\$32,297</b>	<b>100%</b>



### Expense

Meeting Facilities	7,907	29%
Organizational/Admin.	5,945	22%
CSS Audio/Video Production	4,921	18%
Library Exp & Acquisitions	4,723	17%
Center Community News	2,385	9%
Program/Meeting Expenses	1,352	5%
Web Site & HoloS	354	1%
<b>Total Expenses</b>	<b>\$27,588</b>	<b>100%</b>





Center for Sacred Sciences  
1430 Willamette St., #164  
Eugene, OR 97401-4049

**Change Service Requested**

**Non-profit Organization  
US Postage Paid  
Eugene, OR  
Permit No. 185**

## CONTACT THE CENTER



Meeting address: 3575 Donald St., Eugene, Oregon  
Library address: 1571 Buck St., Eugene, Oregon  
Web address: [www.centerforsacredsciences.org](http://www.centerforsacredsciences.org)  
Phone: (541) 345-0102  
Postal address: 1430 Willamette St. #164  
Eugene, OR 97401-4049

## MISSION AND PROGRAMS

The Center for Sacred Sciences is dedicated to the study, practice, and dissemination of the spiritual teachings of the mystics, saints, and sages of the major religious traditions. The Center endeavors to present these teachings in forms appropriate to our contemporary scientific culture. The Center also works to create and disseminate a sacred worldview that expresses the compatibility between universal mystical truths and the evidence of modern science.

Among the Center's ongoing events are Sunday public services with meditations and talks by the Center's spiritual director, monthly video presentations, and—for

committed spiritual seekers—a weekly practitioners' group and regular meditation retreats. The Center also maintains an extensive lending library of books, audios, videos, and periodicals covering spiritual, psychological, and scientific subjects. In addition, the Center provides a website containing teachings, information, and other resources related to the teachings of the world's mystics, the universality of mystical truth, and the relationship between science and mysticism. The Center publishes a newsletter containing community news, upcoming programs, book reviews, and other information and resources related to the Center's mission.

The Center for Sacred Sciences is a non-profit, tax-exempt church based in Eugene, Oregon, USA. We rely chiefly on volunteer labor to support our programs, and on public donations and membership pledges to meet our operating expenses. Our spiritual director gives his teachings freely as a labor of love and receives no financial compensation from the Center.

*Center Community News* is published three times a year by the Center for Sacred Sciences. Submissions, comments, and inquiries should be sent to:

Publications Director, Center for Sacred Sciences  
1430 Willamette St., #164, Eugene, OR 97401-4049  
[newsletter@centerforsacredsciences.org](mailto:newsletter@centerforsacredsciences.org)

To update or change your subscription preferences on-line, please visit the Publications page of our website and click on the link to the "subscription and address form."

Copyright © 2008 Center for Sacred Sciences



# CSS CALENDAR

## JANUARY 2009 – MAY 2009

### JANUARY 2009

Sunday	Monday	Tuesday	Wednesday
4 Video* 11 am	5	6 <b>CLOSED</b>	7 Practitioner 7:30
11 Talk 11 am Library 2-4:30 pm	12	13 Library 6:00-8:30	14 Practitioner 7:30
18 Talk 11 am	19	20 Library 6:00-8:30	21 Practitioner 7:30
25 Talk 11 am Library 2-4:30 pm	26	27 Library 6:00-8:30	28 Practitioner 7:30 (ALL)

**\* PEMA CHODRON & ALICE WALKER in Conversation**  
In this remarkable video, Buddhist nun Pema Chodron and famed author Alice Walker engage in a face-to-face dialogue about the meaning of suffering and the mystery of joy.

### MARCH 2009

Sunday	Monday	Tuesday	Wednesday
1 Video* 11 am	2	3 Library 6:00-8:30	4 Practitioner 7:30
8 <b>CLOSED</b>	9	10 <b>CLOSED</b>	11 <b>CLOSED</b>
15 Talk 11 am	16	17 Library 6:00-8:30	18 Practitioner 7:30
22 Talk 11 am Library 2-4:30	23	24 Library 6:00-8:30	25 Practitioner 7:30 (ALL)
29 Talk 11 am	30	31	

**\*RABBI GERSHOM WINKLER: Wheel of the Four Winds**  
In this video-taped lecture, Rabbi Gershom Winkler gives us a rare glimpse into the rich and profound symbolism of the Kabbalist worldview, which dates back to ancient times.

### LIBRARY ADDRESS:

**1571 BUCK ST., EUGENE, OREGON**



**PHONE: (541) 345-0102**

### FEBRUARY 2009

Sunday	Monday	Tuesday	Wednesday
1 Video* 11 am	2	3 Library 6:00-8:30	4 Practitioner 7:30
8 Talk 11 am Library 2-4:30 pm	9	10 Library 6:00-8:30	11 Practitioner 7:30
15 Talk 11 am	16	17 Library 6:00-8:30	18 Practitioner 7:30
22 Talk 11 am Library 2-4:30 pm	23	24 Library 6:00-8:30	25 Practitioner 7:30 (ALL)

### \* ECKHART TOLLE: The Simple Truth

In this video-taped interview, the famous western-born mystic and teacher, Eckhart Tolle, tells of his own journey from loneliness and despair to Enlightenment and service.

### APRIL 2009

Sunday	Monday	Tuesday	Wednesday
			1 Practitioner 7:30
5 Video* 11 am	6	7 Library 6:00-8:30	8 Practitioner 7:30
12 Talk 11 am Library 2-4:30 pm	13	14 Library 6:00-8:30	15 Practitioner 7:30
19 <b>CLOSED</b>	20	21 <b>CLOSED</b>	22 <b>CLOSED</b>
26 Talk 11 am Library 2-4:30 pm	27	28 Library 6:00-8:30	29 Practitioner 7:30 (ALL)

### \* D. T. SUZUKI: A Zen Life

This video documents the fascinating life and times of D.T. Suzuki, one of the early pioneers in the transmission of Zen Buddhism to the West from Japan.

### MAY 2009

Sunday	Monday	Tuesday	Wednesday
3 Video* 11 am	4	5 Library 6:00-8:30	6 Practitioner 7:30
10 Talk 11 am Library 2-4:30 pm	11	12 Library 6:00-8:30	13 Practitioner 7:30
17 Talk 11 am	18	19 Library 6:00-8:30	20 Practitioner 7:30
24 Talk 11 am Library 2-4:30 pm	25	26 Library 6:00-8:30	27 Practitioner 7:30 (ALL)
31 Talk 11 am			

### \* MYSTIC IRAN

In this remarkable video, filmmaker Aryana Farshad takes us on a spiritual tour of her native Iran, documenting rituals and practices never before recorded on camera.

## *Center for Sacred Sciences*

# Change in Center Meeting Location

Starting October 1, 2008 CSS meetings will be held at:

## **Tamarack Wellness Center (TWC)**

**3575 Donald Street, Eugene.**

(at Pearl, near E. 34th) / Phone: 541-683-7506.

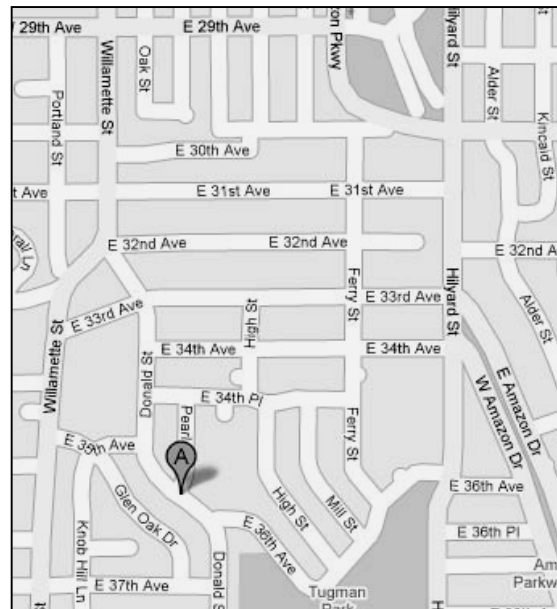
<http://www.tamarackwellness.com/>

A time for tea and conversation has been reserved after the meetings.

A map is provided below:

**Sunday 11 a.m. talks & videos,  
Wednesday 7:30 p.m. Practitioners  
Group and 7:30 p.m. Foundation  
Studies Group meetings will all be held  
at TWC.**

The TWC phone is not answered on Sundays, so use CSS phone, 541-345-0102 for recorded information. See "A" marker on map at right for TWC location.



**The Center Library** will remain at the old location, 1571 Buck Street, Eugene.

### **Library hours:**

**2nd & 4th Sundays 2:00 - 4:30 p.m.**

**&**

**Tuesday Evenings 6:00 - 8:30 p.m.**

**1571 BUCK ST., EUGENE, OREGON**



**Phone: (541) 345-0102**

### **There is regular LTD bus service to TWC**

LTD Bus Service to TWC is via the 24 Donald. A schedule for the 24 Donald route may be obtained from LTD