



# Center Community News

*The Newsletter of the Center for Sacred Sciences*

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## Summer Party Draws a Crowd

The CSS community gathered to graduate and celebrate on August 15 at Mora and Kent's place in rural Cottage Grove. The local folks were joined by a handful of out-of-towners for a scrumptious barbecue/potluck featuring the now-favorite cedar-planked salmon, among other delicacies. There was no shortage of food or drink.

Foundations Studies graduates received diplomas and spoke about their first-year experiences studying the Way of Selflessness with instructors Fred Chambers and Clivonne Corbett. Graduates were Tom Arnold, Mel Bankoff, Mark Hurwitt, Oriana Hurwitt, Sophia Malkasian, Steven Pologe, Hiromi Sieradski, and Suchi Kumar. Shannon Wiley, now departed to live in China, was a "double graduate," having completed the Distance Studies course (with the mentoring assistance of Holly Saunders) as well as the Foundations course.

For the "celebrate" end of things, it was a time to mark our good fortune in having encountered such an extraordinary and generous teacher in Joel, and a community of spiritual friends to support us along the way (and party with). This year marked the 26th anniversary of Joel's Gnosis, a blessing to us all.

Thanks to Lou and Vinnie Principe for the great live entertainment that got us up and dancing. The evening reached a mellow fade with a large bonfire and an impromptu drumming circle under the stars



*Laid-back crowd listens to grads tell their stories.*

## Liberating Afflicted Emotions

### Fall Retreat at Cloud Mountain

A total of thirty practitioners attended this retreat at one time or another, making it a full house. Joel skillfully laid the groundwork, guiding us through stages of mindfulness, choiceless awareness, and impermanence, while setting the stage for liberating afflicted emotions.

The first two days were spent in studies and observations on impermanence, which included mindful meditations. Joel then instructed us to walk through the woods and, this being the onset of fall, notice impermanence everywhere. Hard to miss.



*From back left: Mike Craven, Gene Gibbs, Laurina Peters, Bailey Cunningham, Matt Sieradski, Jack Yousey, Jim Patterson, Fred Chambers, Lewis Bogan, Steve Cummings; Middle left: Clivonne Corbett, Deanna Cordes, Jim Zajac, Tom McFarlane, Andrea Pucci, Mark Hurwitt, Sheila Craven, Marleen Marshall, Mike Strasburger, Jim Carson; Front left: Megan Greiner, Linda Hunt, Janet Black, Barbara Dewey, Joel, Kimberly Carson, Robin Bundy, Tom Leach, Steven Pologe*

Photo: Mike Craven

Before each meditation session we were reminded to steady our attention and allow all phenomena to self-liberate. The instruction was to allow sights, sounds, smells, senses, and thoughts to arise and, without giving them any energy, watch them disappear.

The next couple of days were devoted to emotions. Now this is not an easy thing to do—bringing up emotions that some of us have spent a lifetime avoiding. Even when we recall an event that caused us pain—desire, aversion, pride or envy—conjuring up that now-gone feeling eluded some of us. The instruction was to be willing to face the emotion.

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I could not escape. I brought with me a recent issue to work on which, when recalled, brought back the pain which stayed with me for two days. We were instructed to allow the story of I to self-liberate. Well, "I" remained, but was able to drop the story, giving me some insight into what joy it must be to be able to drop the "self."

This retreat helped me in my practice, and I am grateful to the Center for providing this opportunity, not only to meditate and feel a sense of deepening attention on my path, but to share that time with so many wonderful Center friends. Blessings,

—Sheila Craven

#### Observation of Impermanence in the Woods

Strands of spider webs,  
fallen trees,  
garden at end of its season,  
small brook—nothing permanent there—  
gravel crushed to dust,  
dried leaves of bamboo,  
vinemaple going red-leafed,  
lily pads with no lilies.

—Sheila Craven

- Read two more poems inspired by the Fall retreat (by Marc Hurwitt and Tom Leach) available *only* in the online edition of CCN. Go to the Center website, [www.centerforsacredsciences.org](http://www.centerforsacredsciences.org) and click on the publications link, then the newsletter link.

#### Science and Nonduality Meet in Marin

More than 600 participants gathered in San Rafael, California in late October for the first conference on "Science and Nonduality." Presenters were an even mix of quantum physicists, neuroscientists, psychotherapists, and mystics—including our own Joel Morwood. Also in attendance were CSS teacher Fred Chambers and member Vip Short.

Joel's plenary talk, entitled "The Nondual Foundations of Science," was well received. In many of the presentations we heard about groundbreaking research exploring implications for quanta and consciousness, yet the heady science material was rendered spacious with presence-offerings by mystics such as Jeff Foster and Francis Lucille.

The conference topic itself was quite ambitious, and a good sign that the "new world view" mission of CSS is both timely and necessary. A follow-up conference is already in the works; in this reviewer's opinion, the main challenge for organizers is to evoke wider agreement on what is meant by "nonduality." The term is endangered by reckless or shallow renderings. In this regard, the scientific community would do well to listen more carefully to the mystics!

—Vip Short

#### Practitioner Profile: Pat Munden

I was raised Catholic. My father was Irish Catholic, my mother Lutheran. Neither practiced. My father's rule was "Do as I say, not as I do." I went to a Catholic school of nursing, then completed a B.S. in public health nursing at UCLA. After college, my mind newly expanded, I realized that Catholicism had basically been thrust upon me. It was liberating to make my own decisions, and at age 25, after a slight disagreement with an older priest during confession, I ceased going to church. I still remain thankful for the spiritual childhood I revered at the time.

In my mid-twenties I moved to San Diego and became more interested in spirituality. I briefly studied Rosicrucian ideology, but didn't pursue it. For many years I was intrigued with UFOlogy. I read books and watched TV productions on UFOs, and even attended a UFO convention, a fascinating experience featuring a spectrum of UFOlogists from logical, scientific physicists and astronomers to the lunatic fringe. I then attended a 10-session workshop on Silva mind control which emphasized meditation, selection of a spiritual guide and positive reinforcement through an alpha meditative state. There I met a couple who taught Hawaiian Kahuna religion classes, which also included meditation and spiritual-guide selection. It was there that a woman introduced me to the book *Seth Speaks* by Jane Roberts. Seth was an entity who spoke through Jane. I read the Seth series, and those explanations of the spirit world and our human life on earth became my Bible.

During my 20-year marriage, spirituality did not play a major part. My husband was a high school teacher and coach; I was the school nurse. Sports seemed to take the upper hand, which was enjoyable. After my husband's death in 1998, shortly after moving to Oregon, I felt a strong spiritual need. I briefly returned to the Catholic church and attended a grief group, but still had a hollow feeling inside and looked elsewhere.

I learned of a small group called LIFE (Learning In Faith Education). This was an interfaith series of classes on various world religions. It was wonderful; I finally found something that fit for me. Those classes gave me an understanding of the similarities in the basic tenets of the world's religions. A Buddhist LIFE teacher started a small group to study and practice Buddhism, which I attended for two years; I participated in a few all-day meditations. One LIFE presentation offered a large workshop with a panel of speakers representing different religions, including Christianity, Judaism, Buddhism, and Bahai, Joel Morwood spoke about the Center for Sacred Sciences. I was enthralled with the whole workshop, and especially with Joel. After many years of taking workshops and classes, I felt I had pretty good teacher-perception. Joel showed sincerity, knowledge, integrity and, best of all, a great sense of humor. His repeated mantra of "Find out for yourself" was the clincher.

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I began attending CSS Sunday talks regularly in 2003 and felt I had finally found the niche where I belonged. Joel's ideas made amazing sense and touched chords within me. I felt, and still feel, that CSS is my chosen spiritual path. Whether or not I become enlightened in this life, I am at peace and satisfied with my decision.

### **New Distance Studies Grad**

Tom Leach of Tacoma, WA completed the eight modules of the Distance Studies Program. Distance Studies is comparable to the Foundations Studies Course offered in Eugene and is available to students living out of the area or otherwise unable to attend Foundations Studies Classes. It is self-paced and entails reading and listening to Joel's recorded talks under the guidance of a Center mentor. Tom completed the course this August under the mentorship of Rich Marlatt. Here is what he has to say:

I heard about Joel from CCS student Jim Patterson, a coworker at the time. He gave me a copy of **NAKED THROUGH THE GATE**, which struck me as an authentic account of realization consistent with Zen versions I was aware of at the time. This prompted me to check out the CCS website, which offered a much wider perspective on how the world religions search for the Truth. From there it was a no-brainer for me to sign up for the Distance Studies course (little did I know I might lose my mind, with a small 'm', in the process).

I had been raised Christian but found Zen and Taoism much more compelling. With Joel's guidance I was led back to a Christianity that was more genuine than any version I had experienced in the past except perhaps for that of the Friends. Joel's recorded talks enabled me to investigate for myself the mystics' approaches in the other major world religions. I had a lot of resistance to the amount of reading required and to writing down my insights (as goofy as they might have been) for my mentor Rich Marlatt. I felt I wanted to get down to real practice, not realizing that reading and writing were also practice.

Now I no longer look at ancient scriptures as superstitious explanations of the human condition, but see their authors as repositories of wisdom passed on through the ages. As Jalaluddin Rumi declares, all of the scriptures are about me. If they weren't, they would be mere history texts with dates, times, and known authors to give us just the facts. In reality there are no facts. Realizing this is the beginning of wisdom. The truth does not stand still. My gratitude to Joel, Rich, the CSS community, and our Humble, Magnificent Lord moves, changes, and evolves as awareness awakes with a new face at each dawn.



Tommy Leach

## **Mathematics, Ministry, and Mediation**

### **A Holos Interview with Sarah Voss**

Sarah Voss, author of **WHAT NUMBER IS GOD?**, shares the story of her diverse life as a mathematics professor, a Unitarian Universalist minister, and a mediator. Drawing from her unique background, Voss discusses her insights into how mathematics provides valuable metaphors for understanding and communicating paradoxical religious teachings, and how this is especially important in our time. She holds a Doctor of Ministry from the Meadville Lombard Theological School in Chicago. The direct link to this Holos issue (November 2009, Vol. 5, No. 2) is [www.holosforum.org/v5n2/voss.html](http://www.holosforum.org/v5n2/voss.html)

Living Without a Why: An Interview with Deirdre Carabine  
[www.holosforum.org/v5n1/carabine.html](http://www.holosforum.org/v5n1/carabine.html)

Quantum Physics Encounters Consciousness: An Interview with Bruce Rosenblum  
[www.holosforum.org/v4n1/rosenblum.html](http://www.holosforum.org/v4n1/rosenblum.html)

Revitalizing the Heart of Islam: An Interview with Joseph Lumbard  
[www.holosforum.org/v3n1/lumbard.html](http://www.holosforum.org/v3n1/lumbard.html)

Early Taoist Contemplation and Its Resonance in the American Academy: An Interview with Harold Roth  
[www.holosforum.org/halroth.html](http://www.holosforum.org/halroth.html)

Lack and Liberation in Self and Society: An Interview with David Loy  
[www.holosforum.org/davidloy.html](http://www.holosforum.org/davidloy.html)

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#### **News items, Submissions, Comments, Suggestions**

Email [newsletter@centerforsacredsciences.org](mailto:newsletter@centerforsacredsciences.org) or snail mail to CSS, address on the back page of this issue.

## Walking on Impermanence

He snapped his fingers and said:  
“As this sound ends in a moment, and  
as a star explodes in the deep recesses of space  
there is no difference!  
Everything dies; it all comes to an end.  
It is only a question of the scale of time  
but everything is impermanent.  
Everything....”

And so he sent us off to see for ourselves  
walking on layer upon layer of death.  
Fall leaves raining down  
with unbelievable grace, after hanging on  
waiting for the last possible moment  
until a breeze, a bird, or the  
desperate gasping for that last drop of sap  
now returned, held back, by the tree herself  
looking ahead towards the renewal  
of her own life next year.

The leaf falls into obscurity  
disappearing on a sea of all that has passed  
out of which new life springs  
tamped down by time  
animals, weather, feet  
into pulp, dust, soil, mulch  
a lesson, a path.  
Another falls before me as I walk  
the briefest of sounds ~ I hear Joel snap  
and it is down, already under foot.

How unlike that leaf am I?  
A single tiny member of a greater community  
destined irrevocably to an unnamable history  
compost for Life’s next song  
nothing more.  
Damn it all! Poor leaf.  
Poor me. Such a sad story, and so many  
just like mine.

Impermanence, death  
this falling away  
it is all about.  
Tiny branches with dried, finger-shaped leaves  
strewn randomly across my path  
like old filleted bones of fish  
So much sadness and letting go  
futile clinging, and suffering.

Whence, therefore, comes all this life?  
The sheer force of it, a bounteous  
almost overwhelming beauty  
this explosion of color  
its presence excruciating and real  
of an order higher and finer  
than I can perceive or calculate.

A true infinitude of pattern  
element and shape  
creatures, relationships.  
These great old rocks, life’s hidden beauties  
closest, say the Kabbalists, to God  
embraced by lichen  
in a long, delicious kiss.  
A kaleidoscope of feelings  
events, memories  
the old, dry vine hugging the house  
like a fractal trellis, reflecting all.  
Ideas, creation and the starry sky  
full of music and self-awareness.

All pervasive  
all partaking of it  
All ARE it  
SELF-awareness.

Whence, therefore, comes this Death?  
Or does it?  
I look at the leaf, but not the tree  
I look at the tree, but not the forest.  
I look at myself, but not the Whole...  
that cosmic, omnipresent, conscious field  
in which I am, of which I am, THAT I am.

Of all the bad habits a fella could pick up  
this has got to be the doozy of them all!  
And there’s nothing to be done  
but plod ahead... through  
every manner of filth and confusion  
Eons worth, filling this one unchanging moment  
opening out onto an unutterable simplicity  
so empty as to be incomprehensible.  
A conscious living space  
that has been waiting for us  
—not the other way around—  
and only, it turns out, a blink away.

Nothing more to do  
nothing more to say, or write  
you know it as well as I.  
There is only just ~ ~ ~

—Mark Hurwitt

### Send Us Your Work...

Poems, Stories, Drawings, Photos, Rants

Email [newsletter@centerforsacredsciences.org](mailto:newsletter@centerforsacredsciences.org) or snail  
mail to CSS, address on the back page of this issue.

## The Spider Sutra or Arachnid Apocalypse<sup>1</sup>

Come with me to that old barn across the road.  
Up high, from a dusty, wooden rafter hangs an old spider web.  
Its creator now a crusty relic lying crinkled up amongst some dirty pebbles on a path in the woods that leads to some sort of special nowhere.  
In the barn a slight breeze blows, too faint to be felt by even the most sensitive skin.  
The progeny of that relic have long since been dispersed on that endless breeze, suspended on wisps of fibrous, silken threads.

And that old cobweb just flips and flops around in space, too feeble to resist those mild currents circulating through its strands.

It is no threat now to any moth or butterfly that would tear it to shreds if they flew through its entanglements.  
With less effort than it takes to tear a single strand of that web you will wake up and step across an invisible line from that reality to this.

Where everything stands as it is, in plain view.  
Nothing is hidden. Nothing was ever hidden. You were always aware.  
The Apocalypse has already arrived. Did you miss her?  
Not to worry. Here she comes now.  
Just wait.

Are you anxious? Afraid you will not notice? Do you seek earnestly and strain to see?  
Do you wonder if she is really arriving for you?

Do you doubt?  
Hold that Doubt with your left hand. It is your friend. It will give you the energy to perceive.  
I have faith in you. You have come this far.  
Take that Faith in your right hand and make it your own.  
It too is your friend and will give you the patience to endure.  
Doubt and Faith. Both are your friends.  
But you ask: "How can I have doubt and faith at the same time? Isn't that a contradiction?"  
Lay that concept aside and look in your own heart.  
There you will find both Doubt and Faith.  
Make them your friends and give them power.  
Then you will have the endurance and perception to see.

There! Apocalypse shows herself through the mist.  
You watch and in the distance She lingers.  
Turn your back and She arrives.  
Do you still not see?  
Then hand me all your concepts. Lay them out here on the floor.  
What? Do they stick to your palms when you try to toss them away?  
Do they cling to your fists when you try to throw them off?  
Hold on to them then. They will multiply.  
Love them. Adore them. Worship them until they become meaningless.  
Then send them off with their useless carcasses suspended on wisps of fibrous, silken spider threads.  
They will be carried by eternal breezes of time until they are gone without a trace.  
So you can see clearly.

I have a dozen gorgeous, fragrant roses that I give to you.  
I did not put them in your room.  
Please go there now and look for them.  
But watch out.  
Spiders have fallen amongst their pedals and they will crawl out to give you the creeps.

—Tom Leach

<sup>1</sup>**apocalypse:** /əˈpɒkəlɪps/ noun 1 **an event involving great and widespread destruction.** 2 (the Apocalypse) **the final destruction of the world, as described in the biblical book of Revelation. ORIGIN** Greek *apokalupsis*, from *apokaluptein* 'uncover, reveal'.

# Sangha – Healing on the Spiritual Path

*On the path of investigation into what is real, we all have to make some kind of peace with the appearance of the body-mind mechanism. How can the process of working to heal another, or seeking to be healed ourselves, provide insight into this investigation? CCN spoke with three Center practitioners with experience in the healing arts.*

## **Matt Sieradski**



My spiritual path consciously began when I was 18 years old. My interest in social justice and the concept of political freedom led to an interest in spiritual freedom (or True freedom, as I see it now.) This entailed a shift from a head-centered materialism to a heart-centered spirituality. I uncovered a direction for a vast yearning inside me.

I found over time that my spiritual yearning was partially satisfied by the communion I felt while experiencing compassion for others' suffering. This led me from academic intellectualism towards the role of a healer.

In college I studied psychological counseling and began dating my wife, Hiromi. Through studying martial arts, beginning at age 14, I became interested in the mind-body connection and the role of intention and subtle energies in health and spiritual practice. This interest, along with my counseling background and the encouragement

of my wife, eventually led me to the study of Chinese medicine and to the practices of Taiji, qigong, and meditation.

Having explored every metaphysical subject available to me, I settled on the non-dual Asian traditions as being most instructive, as well as reflective of my personal mystical experiences. Prior to coming to the Center, I studied with teachers in the Tibetan Buddhist, Zen, and Taoist traditions. Practicing medicine, meditation and subtle energy exercises, and my relationships with Hiromi and our children remain my biggest influences and avenues for spiritual cultivation.

## **Megan Greiner**



*Healing may not be so much about getting better, as about letting go of everything that isn't you —all of the expectations, all of the beliefs—and becoming who you are. —Rachel Naomi Remen, MD*

This journey to become who I am—or who I think I am—has been a factor almost my whole life. I turned to TM in 1976 and began meditating twice a day. The journey began in earnest in 1982, when I was diagnosed with a progressive neurological disorder. I was told I had five years of “usable life” ahead, so I opted for disability retirement from my field-going Forest Service career and headed south.

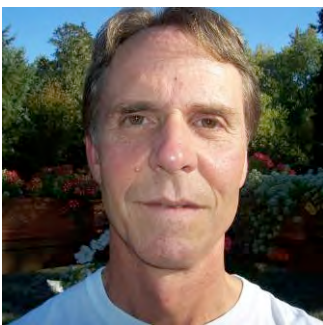
I discovered the Center not long after I returned to Oregon, in 2000. Since then I have recognized Joel as my teacher, and whole-heartedly embraced the mystic's path as my own. I have used a wheelchair for the last seven years. I continue to paint, the intricate watercolors that I used to get lost in giving way to more expressive images. Today I am interested in art's transformative powers for well-being.

I am passionate about qi gong and working with energy.

“Practice” is undifferentiated from all of life; qi gong becomes meditation, which becomes energy work which becomes making art or playing the harp.

I am drawn to self-healing in general, and all techniques for “letting go of ...all of the expectations, all of the beliefs...” I am committed to discovering who I truly am.

## **Rich Marlatt**



I have been practicing as a Physical Therapist for almost 30 years now in a variety of settings, most recently part time at a private outpatient clinic in South Eugene. My interest in spiritual matters escalated after reaching my goal several years ago as a manager of a large PT department in a rehabilitation facility, and being miserable with it. My dreams were unraveling as I saw more and more that I hadn't achieved the lasting peace and happiness I sought in this life. My wife and I then moved to the Eugene area with the idea of starting a different life: cutting back on work hours, increasing activities like hiking, and seeking enlightenment. I started at one of the New Age kinds of churches, but was seeking something deeper and soon found the Center and Joel. I became a serious spiritual seeker, further cutting back my working hours and worldly pursuits to focus on my seeking. After about 11 years with the Center I feel more like a finder than a seeker, and find my way of being with and

working with clients has changed also. Instead of traditional Physical Therapy modalities I now mostly use a method called BioValent Technique that uses a system for listening to the body's subtle movements and tensions, then focuses on balance and communication between the body's various systems and tissues to determine its immediate needs. It's hard to explain in a few words, but it's a combination of manual, energetic, and intuitive methods for healing.

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**CCN:** *How do you envision the process of healing the body-mind, both of other and self, and how does healing actually happen when techniques are applied?*

**Matt:** I see healing as a form of spiritual practice which employs Joel's four fundamentals: attention, commitment, detachment, and surrender. I'd truncate these four into two main aspects: *intention* and *letting go*.

The practitioner must apply correct *intention* to each specific technique, and to service in general, i.e., we as healers must strive for technical excellence while maintaining the intention of selfless compassionate service. The aspect of *letting go* for the healer is twofold: Letting go of attachment to the outcome, and letting go of one's personal agenda. The first is absolutely essential because, "You have a right to the action but not the fruit" (*Bagavadgita*). The result of a patient being healed is up to God, not the healer. The second is also critical to keep in mind because it is a common stumbling block to the first. If we are concerned about our own needs being met, we are not capable of filling the role of the healer.

For the patient, healing requires intention to get better, first and foremost. It's common to meet patients who seek help for the attention it brings but are unwilling to undergo the change required. Healing also requires the willingness to face unconscious patterns that arise as subtle energy blockages are experienced and released. Most important, however, is the willingness to let go into the process of healing. There is a big unknown at the center of life, sometimes called death, and healing is ultimately the process of becoming okay with death. Most chronic illnesses are actually discontents, or ways that we manifest our resistance to the cycles of life and death. Of course there are other causes of illness. Chinese medicine recognizes, besides these emotional factors, three main causes: external (pollution, epidemics, poisonous snakes, etc.), diet, and accidents. I'd venture to say that many accidents and dietary and externally-caused illnesses are karmic; that is, drawn to us to help us face our resistances to life and death.

Healing oneself is the main subject of most of the Daoist alchemical literature. Both *intention* and *letting go* remain the key elements, but in Daoist practice we take a larger role than that of either healer or patient. We learn to act in accordance with nature's cycles while also cultivating the energy of life, or *qi*, through a variety of methods, particularly employing the breath. We learn to nurture ourselves in activity and stillness, and choose appropriate situations, people, and foods. We learn to harmonize with the flow of *qi* around and through us, and in so doing return to our original nature.

**Megan:** I have to say **I don't know** how healing works! That's my honest answer. I've been trying to figure that out, too. I thought I had it, too...something about the necessity of gratitude. I still think it's a requirement for my own healing, regardless of whether it's "self" healing or whether another person is involved...I do know it doesn't seem to be me that's doing the healing...

**Rich:** My understanding has changed a lot over the years. Initially, I fully believed in the scientific medical model I was taught in P.T. school, but gradually cracks appeared

in the model and I started to search for other answers. At this point I don't believe any model to be "the right one." It seems there can be influences to healing, but the process itself is mysterious and spontaneous.

I also don't believe there is really such a thing as a "healer." Rather I believe that one body-mind can influence the healing process of another body-mind, and this is a good thing: There are times when the healing process following trauma or disease may appear to falter, and symptoms like pain, tissue degradation, or loss of movement in tissues may occur, and we may seek help from a "healer."

There seem to be certain qualities that a "healer" can bring to the process that make a positive outcome more likely. I think these qualities can be helpful across all the models of healing: 1. Focused attention: The ability to bring clear attention to the area of imbalance and impeded healing, with a quality of moment to moment listening. 2. Specificity: It appears that the more specific to a problem area the attention can be placed, the better. This is where a particular model can be used as a tool to help guide the "healer" to identify the particular blocks to healing, and to the specific bodily systems and areas affected. 3. Intention: A positive heart-felt intention for healing to occur appears to be important. If this can be done without grasping for a particular outcome, so much the better. The grasping can create an agenda and all the personal baggage that goes along with it.

Here are four qualities in the one seeking healing that often seem to me to make a difference: 1. A real desire for healing to occur: This may seem obvious, but sometimes there are perceived benefits to illness or injury, such as getting attention, or having an excuse for why one's life isn't the way it should be. 2. Willingness to face the unknown: This may be truer with a longstanding illness or injury, if we've adapted our lifestyle and self-image to the limitations it may have imposed. Sometimes fear and resistance arise when we must face the question of who we would be without this illness or injury. 3. Willingness to take an active role in support of healing: Sometimes certain exercises, changes in bad postural habits, change in diet, or a reduction in certain activities may aid in the healing process. 4. A positive attitude toward the healing process, toward the "healer," and toward life in general.

**CCN:** *What is the role of a patient's belief in his or her illness, or belief in what the healer (conventional medical doctor or other practitioner) tells them? Is it better if the healer does not give a name to an illness?*

**Rich:** Attention focused on an idea generally seems to reinforce it. If you want to be a musician you start with that idea. If attention is repeated and sustained, then things happen to make it so. You might purchase an instrument, practice often and eventually become a good musician. Likewise, if you believe you have a serious illness you may give attention to this idea until your bodily reactions hamper a movement towards healing.

*Avoiding* naming an illness isn't necessarily a good idea. Some people with naturally positive outlooks may benefit by focusing attention on reversing an illness.

*(continued next page)*

Several studies of cancer patients showed benefit from visualizing the destruction of diseased cells, or from visualizing a healthy state. If the idea of having a disease or illness isn't brought to mind, then the extra attention given to reversing the disease or illness doesn't happen. This isn't to say that one needs to use mental concepts in order to heal, because obviously healing happens anyway in most cases of illness. But apparently the focused attention on health does make a positive difference in many cases.

It's important to let go of the idea of being the one who is ill, thereby avoiding attention to this idea. This may help prevent the nurturing of conditions that reinforce the illness. If you aren't attached to the idea of being ill, the body can then do what it is naturally inclined to do: return to a balanced and healthy state. To go one step further, if you aren't attached to ideas of being ill *or* healthy, you may then focus attention in a less distracted and distorted way on thoughts and/or images that can assist the body's return to health.

**Matt:** The body-mind is a spectrum. Some diseases are 30% mind, 70% body. Some are 100% mind. Some are 100% body. Illness happens. Death happens.

Recent estimates are that our beliefs influence the effectiveness of therapies by 30% (positively or negatively). I would guess that in some cases it could be 100%, and in others negligible. In Chinese internal martial arts and medicine we say, "The *qi* follows the intent." If we believe that we can heal, that is the right direction. Even more helpful is training the intent in specific ways to unblock the energy channels. This is the essence of *qigong* practice. I think that an important role of the physician is to educate patients about the power of their mind, not to simply deny them access to information and hope that their ignorance doesn't feed the illness.

Our beliefs are simply projections upon the screen of non-dual reality. There is undoubtedly a correlation between the phenomena appearing in cognitions (within) and in perceptions (without). But if you are deathly ill, I would suggest that instead of denying what is happening, you place your attention on the moment-to-moment process of your experience

**Megan:** In my experience, having a doctor give a diagnosis CAN have the effect of making one believe that he or she is ill. Or it can have the opposite effect. For example, I was diagnosed with a progressive neuromuscular disorder, and given five years to live. I ignored the doctors' bleak outlook; this was 27 years ago. There have been times, though, when I have thought, "According to what is written about this form of Muscular Dystrophy, I'm supposed to experience weakness in my limbs, followed by weakness in my heart and lungs, followed, inexorably, by death." Mostly, however, I realize that's just a thought. It's just as true to think "The doctors don't know @#%!" Meanwhile, I believe it's important to take control of your health *as much as you can*, staying abreast of medical research as well as taking steps to bolster your immune system. Lifestyle changes are important. So is meditation. We need to depend less on pills to alleviate symptoms and focus on well-being.

## 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



### Library News: Two Sad Farewell's and a Benchmark Crossed

The library crew and patrons bid a sad farewell to Robin Bundy who served us all so well for seven years, and Sylvia Hawley who worked tirelessly for four years in the library. This fall Wesley Lachman passed a benchmark of 10 years of library service, and just like a copper top, he's still going. In addition to helping patrons and keeping the books flowing in and out, all three were champions of the card catalog. All three are deeply appreciated for their many years of service, and we wish Robin and Sylvia all the best in their new endeavors.

I'm learning not to hang on to expectations, but to hold fast to intention. I am learning how to allow the creative power of the universe to benefit all beings.

**Matt:** Healing is, like all phenomena, a mystery. The mechanisms can be described, but answering these questions absolutely is impossible. Still, a few things are clear: Our intention has a profound effect on our experience. If we would heal, then it is wise to use our attention in the direction of wellness. Where is wellness? Both root and manifestation of the universe is essentially one, which is wholeness and balance. If we align ourselves with wholeness and balance in our daily lives, then we align ourselves with wellness. This is the Daoist method of longevity.

**Rich:** Life is constantly self-balancing on micro and macro levels. For instance, in order to help the body maintain homeostasis at the micro level, millions of adjustments are made within cells every second. These small adjustments coordinate in a way that, on a macro level, may cause someone to build a shelter or gather food. Life even guides some of us to become "healers."

There are many models and systems for healing. The systems and techniques themselves appear to be important as a framework for delivering attention and positive intention in a way the body can utilize in healing.

The less self-centered one is, the less attached or distracted one becomes, which allows a more clear and positive attention/intention in healing. And this is true whether you are the giver or receiver of healing practices.

CCN: Many thanks for sharing your insights.



# 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.

We thank everyone who donated books to our annual Book-drive.

For library volunteer accomplishments above and beyond the norm we thank Robin Bundy, Sylvia Hawley, Wesley Lachman, and Jack Yousey.

For contributions to the Scholarship Fund, we thank: Camilla Bayliss, Lewis Bogan, James and Kimberly Carson, Clivonne Corbett, David Cunningham, Barbara Dewey, E. T. Construction,

Mora Fields, Sharry Lachman, Wesley Lachman, Marleen Marshall, Jim Patterson, Laurina Peters, Vip Short, and Jim Zajac, and the helper who prefers not to be named.

For other special monetary gifts we thank Bob Carnes, Bailey Cunningham, Therese Engelmann, Friends of Cloud Mountain, Dorothy Moscovitz, Mo Moscovitz, and Andrea Pucci and The Bishop Sangha.

Donations were received in honor of Tom McFarlane and Sheila Craven.

Special thanks go to Mike Barkhuff, Tim Bates, Mora Fields and Tom McFarlane for assisting George Mottur. We would also like to thank Mora Fields, Karen Fierman, Maggie Free, Megan Greiner, Vip Short, Michael Strasburger, Jack Yousy, Jim Zajac and others for many tasks great and small, too numerous to mention.

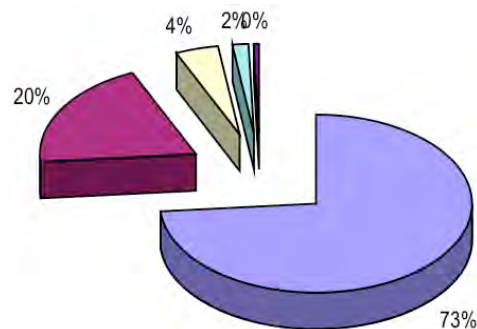
## SUMMARY OF OPERATING PROGRAMS

Fiscal Year September 1, 2008 to August 31, 2009

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.

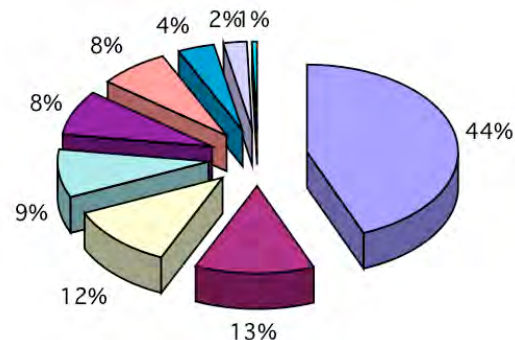
### Income

Membership Dues	21,514	73%
Special Gifts/Memorials	5,803	20%
Sunday Offerings	1,275	4%
Interest Earned	553	2%
Other:	135	0%
Library User Fee — \$90		
Newsletter Donations — \$45		
<b>Total Income</b>	<b>\$29,280</b>	<b>100%</b>



### Expense

Meeting Facilities	18,855	44%
Organizational/Admin.	5,517	13%
"Way of Selflessness"		
Publication/Ads	5,022	12%
Library Exp & Acquisitions	3,849	9%
Center Community News	3,481	8%
CSS Audio/Video Production	3,285	8%
Program/Meeting Expenses	1,689	4%
Gift to Cloud Mt. for Land Acq.	1,000	2%
Web Site & Holos	282	1%
<b>Total Expenses</b>	<b>\$42,980</b>	<b>100%</b>





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## 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)

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# CSS CALENDAR

## JANUARY 2010 – MAY 2010

### JANUARY 2010

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

**\* An Interview with JANE GOODALL**

Acclaimed for her ground-breaking studies of wild Chimpanzees, in this video-taped interview Jane Goodall speaks about the spiritual side of her life and work.

### MARCH 2010

Sunday	Monday	Tuesday	Wednesday
	1	2 Library 6:00–8:30	3 Practitioners 7:30
7 Video* 11 am	8	9 Library 6:00–8:30	10 Practitioners 7:30
14 Talk 11 am Library 2-4:30 pm	15	16 Library 6:00–8:30	17 Practitioners 7:30
21 Talk 11 am	22	23 CLOSED	24 CLOSED
28 CLOSED	29	30	31 Practitioners 7:30 (ALL)

**\* Raising the Sparks**

This intensely personal video documents the spiritual search of a contemporary Jew and Buddhist practitioner, Chuck Davis, as he tries to come to terms with his own tradition as it is being re-fashioned by the Jewish Renewal Movement.

### MAY 2010

Sunday	Monday	Tuesday	Wednesday
2 Video* 11 am	3	4 Library 6:00–8:30	5 Practitioners 7:30
9 Talk 11 am Library 2-4:30 pm	10	11 Library 6:00–8:30	12 Practitioners 7:30
16 Talk 11 am	17	18 Library 6:00–8:30	19 Practitioners 7:30
23 Talk 11 am Library 2-4:30 pm	24	25 Library 6:00–8:30	26 Practitioners 7:30 (ALL)
30 Talk 11 am	31		

**\* JOSEPH CAMPBELL: The Message of the Myth**

In this video, the second of a six-part series called The Power of Myth, renowned scholar Joseph Campbell discusses the meaning of creation stories and the transcendence of opposites.

### FEBRUARY 2010

Sunday	Monday	Tuesday	Wednesday
	1	2 Library 6:00–8:30	3 Practitioners 7:30
7 Video* 11 am	8	9 Library 6:00–8:30	10 Practitioners 7:30
14 Talk 11 am Library 2-4:30 pm	15	16 Library 6:00–8:30	17 Practitioners 7:30
21 Talk 11 am	22	23 Library 6:00–8:30	24 Practitioners 7:30
28 Talk 11 am Library 2-4:30 pm			

**\* Rumi: The Wings of Love**

Sufi ceremonies filmed on location throughout the Middle East, combined with the words of contemporary scholars and Sheikhs, give us a glimpse into the hidden depths of Rumi's mystical life and poetry.

### APRIL 2010

Sunday	Monday	Tuesday	Wednesday
4 Video* 11 am	5	6	7 Practitioners 7:30
11 Talk 11 am Library 2-4:30 pm	12	13 Library 6:00–8:30	14 Practitioners 7:30
18 CLOSED	19	20 CLOSED	21 CLOSED
25 Talk 11 am Library 2-4:30 pm	26	27 Library 6:00–8:30	28 Practitioners 7:30

**\* TERESA OF AVILA: Pioneer of the Spirit**

This video biography traces the life of one of Christianity's most famous women mystics, Teresa of Avila, in both her inner struggles against spiritual aridity and her outer struggles with the Spanish Inquisition.

*View the calendar on the web!*  
[centerforsacredsciences.org/calendar.html](http://centerforsacredsciences.org/calendar.html)

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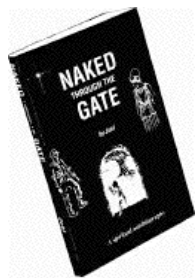
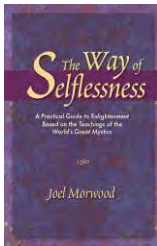
**PHONE: (541) 345-0102**

## Center Publications

### **The Way of Selflessness: A Practical Guide to Enlightenment Based on the Teachings of the World's Great Mystics**

By Joel, Center for Sacred Sciences, 2009, Paperback, 364 pages, \$24.95 (order through CSS website).

A distillation of Joel's teachings on the path of selflessness drawn from his extensive study of the world's mystical classics. Will help seekers in any (or no) tradition understand and take to heart the teachings of the mystics of the great traditions.



### **Naked Through the Gate: A Spiritual Autobiography**

by Joel, Center for Sacred Sciences, 1985. Paperback, 262 pages, \$11.95

Joel's personal account of his remarkable spiritual path, ending with a Gnostic Awakening.

### **Through Death's Gate: A Guide to Selfless Dying**

by Joel Morwood, Center for Sacred Sciences, 1996. Paperback, 83 pages, \$6.95

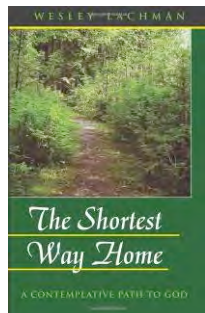
A guide to death and dying from a spiritual perspective, including teachings and practices from the world's great mystics.



## Book Publications by Members

### **The Shortest Way Home: A Contemplative Path to God**

by Wesley R. Lachman, O Street Publishing, 2008. Paperback, 136 pages, \$10.95



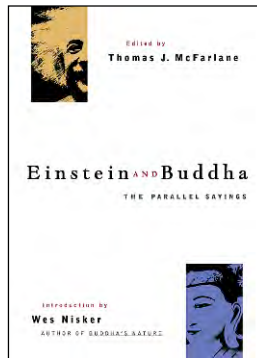
This book provides a short introduction to the contemplative or mystical spiritual way. It is a rare book in that it is based upon the everyday experience of the reader rather than upon dogma or religious concepts. The author lays out the extraordinary spiritual discoveries that can be made by looking at ordinary experience. The chapters

each end with a *You find out* exercise so that the reader can take what has just been read and test it against his or her own experience. The book offers several features to make it easier for the reader. It gives a logical, step-by-step presentation of the path of spiritual realization starting with dissatisfaction and ending with divine union. Written simply and clearly, it assumes only a minimum knowledge of the Christian scriptures and story. The book includes a number of relevant quotes from the scriptures and from contemplatives new and old. **The Shortest Way Home: A Contemplative Path to God** is a book for those seeking a radically new and deeper way to God.

### **Einstein and Buddha: The Parallel Sayings**

by Thomas J. McFarlane,

Ulysses Press, 2002. Paperback, 176 pages, \$14.00



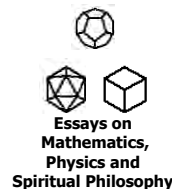
This remarkable book contains over 120 sayings from the founders of modern physics paired with parallel sayings from the seminal works of Buddhist, Hindu and Taoist contemplatives. *Einstein and Buddha* is a fascinating collection of quotes that challenges us to think deeper about the relationship between modern physics and mystical

insight. Although these two ways of understanding and investigating reality have significant differences, the parallels suggest that they share a mysterious and profound connection.

The parallel sayings are organized by theme and touch upon the nature of matter and energy, the relationship between subject and object, the understanding of time and space, the importance of direct experience, the role of paradox and contradiction in our understanding, the limits of language in describing reality, and the interdependence of all created things. Each section is accompanied by a brief introduction to how these concepts relate to the scientific and spiritual ways of knowing. On each page is an insightful quote from an eminent physicist such as Albert Einstein, Niels Bohr, Erwin Schrödinger, Werner Heisenberg, or David Bohm, together with a surprisingly similar statement from a renowned authority of Eastern religion such as the Buddha, Chuang Tzu, the Upanishads, D. T. Suzuki, or the Dalai Lama.

All books listed above may be ordered easily through Amazon.com ([www.amazon.com](http://www.amazon.com))

### **SACRED SCIENCE**



Thomas J. McFarlane

### **Sacred Science: Essays on Mathematics, Physics and Spiritual Philosophy**

by Thomas J. McFarlane, self-published, 1995.

Tom's book **Sacred Science** may be obtained for free on the internet. A booklet with one essay entitled "The Play of Distinction" may be purchased at the CSS Library. For a complete catalog of our current publications and for pricing and ordering information, please visit the CSS website at [www.centerforsacredsciences.org](http://www.centerforsacredsciences.org)