



Center Community News

The Newsletter of the Center for Sacred Sciences

Inside

Practitioner Profile

*Indra's Net with Commentary by Andrea
Roving Reporter Interviews
Matt Sieradski Delivers First Sunday Talk
Great Vow Retreat Center
Poems from the Heart*

Holiday Party

One of our largest yet, this holiday party found almost 70 folks convened for the annual festivities in Eugene on December 5th. Bedecked with Port-Orford-Cedar boughs, holly, and myriad colored lights, the Campbell Center radiated a magical aura of friendship and cheer.

For this party-goer, two highlights of the evening prevailed: great potluck food, healthy and delicious, and outstanding musical performances.

Lou and Vinnie Principe provided exceptional entertainment this year, with solid energy and extended repertoire. Many were up and dancing till closing. And a record number of attendees took the stage as well. I'm willing to bet we are some of the only folks on the planet who have heard "Bye, Bye, Miss American Pie" vocalized in the yearning style of Arab blues (by Abdullah, of course). And Abdullah's son Sal, all of 9 years old, enlivened us with a perfectly-metered extemporaneous railroad music rap song. Shannon Young, a Buddhist friend of Ani (Marleen) Marshall and Barb Dewey, did a fantastic job of channeling Janis Joplin as she sang "Me and Bobbie McGee". We discovered that Nancy Miller has a lovely, sophisticated singing voice, and that Jack Yousey can really blow that sax. Charlie Boberg and Rich Marlatt crooned to us, and who knew that in addition to being a magician, Todd Corbett plays the guitar and sings.

The only sad note was the absence of Joel and Jennifer; Joel was down with a cold, and both were missed by all.

Abba Lot went to Abba Joseph and said to him, "Abba, as far as I can I say my little office, I fast a little, I pray and meditate, I live in peace, and as far as I can, I purify my thoughts. What else can I do?" Then the old man stood up and stretched his hands toward heaven. His fingers became like ten lamps of fire and he said to him, "If you will, you can become all flame."

—**The Wisdom Jesus**, by Cynthia Bourgeault. Shambhala, 2008.

Christmas Day Talk at the Center

Fifty people attended Joel's Christmas Day talk on Jesus and Christianity from a Gnostic point of view. The gathering included lively holiday music from Wesley Lachman, Gene Gibbs, and Annie O'Shea, and on some of the songs the entire audience sang together in chorus.



At the end of Joel's talk, Tom McFarlane came forward with a special delivery. For the second year in a row, Center elves had arranged for Joel's favorite pastrami sandwich to be flown in from the Carnegie Deli in New York City. Joel's expression of surprise and delight were well worth the cost of freight.



The Christmas Presentation

As the musicians continued their performance, we enjoyed a Christmas Day potluck that included many delectable treats. At the end we cleaned up our lovely new space at The Green Phoenix so that not a crumb or displaced chair remained. A merry time was had by all.

—**MERRY SONG**

Photo credits: Merry Song

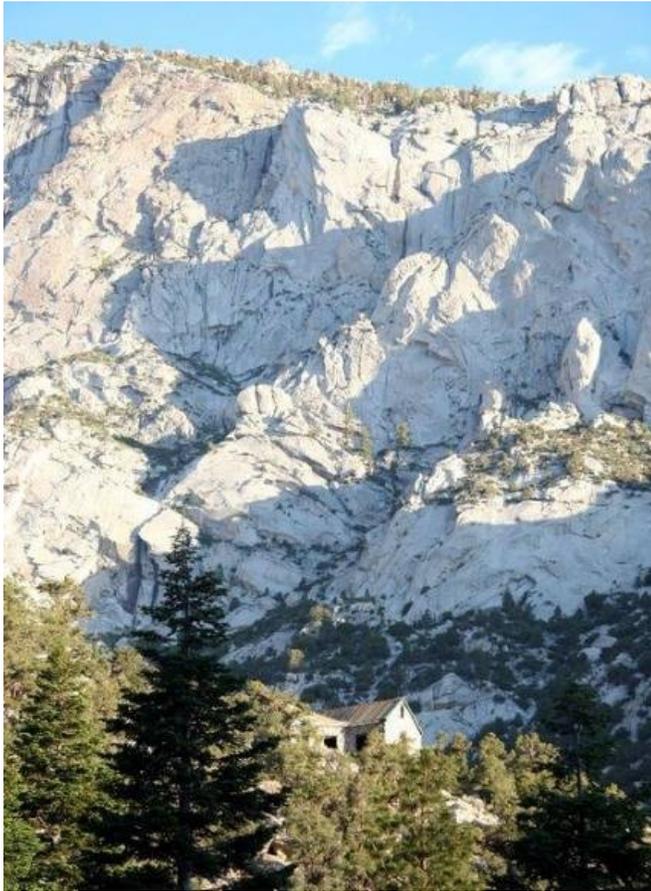


Photo courtesy of Andrea Pucci

Woven into the folds of the Sierra Nevada Mountains, cuddled in the Deepest Valley of Little Rain, in the place named by the local Native culture, INYO – “Land of Great Spirit”, Dr. Wolff’s Ashrama looks out over the “Great Space Center,” with the Inyo Mountains to the East.

On Beginninglessness

Here is a little story from CSS teacher Andrea Pucci, first recounted in the Avatamsaka Sūtra, an ancient Hindu text*. This story is also told in Buddhist cosmology tales.

Indra’s Net

Far away in the heavenly abode of the great god Indra, there is a wonderful net that has been hung by some cunning artificer in such a manner that it stretches out infinitely in all directions.

In accordance with the extravagant tastes of deities, the artificer has hung a single glittering jewel in each “eye” of the net, and since the net itself is infinite in all dimensions, the jewels are infinite in number. There hang the jewels, glittering like stars of the first magnitude, a wonderful sight to behold.

If we now arbitrarily select one of these jewels for inspection and look closely at it, we will discover that in its polished surface there are reflected all the other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that there is an infinite reflecting process occurring.

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David Loy, in “Indra’s Post Modern Net,” quotes Cook as saying that “Indra’s Net symbolizes a cosmos in which there is an infinitely repeated interrelationship among all the members of the cosmos.”

Andrea’s comments: There is an infinite interdependence and recycling of every appearance (phenomenon or event) in cosmic time and space, including our sense of “I/me.” With the image of Indra’s Net, one can get some sense of the meaning of “beginningless” as an answer to our incessant need to figure out the origin of “things.”

In light of this, isn’t it ridiculous how ego-centered karmic conditioning tries constantly to convince us, to keep us in confusing conflict, about who or what is to blame for something it doesn’t like? And tries to figure out how to manipulate things to get it “right,” to get what it thinks it wants, and then try to secure it, like a pickle in a jar?

Maybe we should rename it “ego-centered **comic** conditioning” and tell it to get its own fake life and leave us to party in the magic of Indra’s karmic net of causes and conditions, in the immediate luminous empty awareness of all rainbow-like appearances that are changing and vanishing as they are appearing in emptiness, in sparkingly brilliant clear light cosmic display, ever informing the space of compassionate awareness.

*Francis H. Cook, *Hua-yen Buddhism: The Jewel Net of Indra* (University Park: Pennsylvania State University Press, 1977), p. 2

New CSS Teacher Gives First Sunday Talk The Symbol of the Green Phoenix

In January Matt Sieradski gave his first CSS Sunday talk in which he compared the stages of spiritual development among spiritual traditions and discussed the symbolic meaning of the green phoenix.



In addition to his role as the Center's latest new teacher, Matt is the founder and director of the Green Phoenix Institute which hosts the Center's Sunday meetings. The phoenix, as Matt explained, is an archetypal symbol representing the eternal reality underlying both birth and death. The color green carries a constellation of meanings including the union of the yellow earth with the blue sky and also the life of nature with its harmonious balance. As many of the spiritual traditions of humanity have taught, by purifying our own imbalances of body and mind and cultivating inner harmony, we align ourselves with the nature of reality and are better prepared to directly realize it. Matt illustrated how these teachings are manifested in the practices of inner cultivation in the Taoist tradition and in corresponding stages of yoga in the Hindu tradition. Matt then correlated these to the seven stages of the spiritual path as taught at the Center. When followed to their end, these stages of cultivation finally bring the practitioner to a death which completely reduces the delusion of separation to ashes and is reborn, like the phoenix, as spontaneous compassionate action in the play of imaginary form.

—TOM MCFARLANE

Great Vow Zen Monastery Offers Many Retreat Options

Are you feeling a little sad because of a schedule conflict with one of the CSS retreats? A great backup retreat opportunity is available in Oregon.

The Sanga of One Thousand Jizos at The Great Vow Zen Monastery in Clatskanie offers two-day, (\$150 plus dana) and six-to-eight-day (\$280-\$365 plus dana) retreats. Students may register for half price. Jizo was a monk whose vow was to protect children, women, and travelers. He is usually portrayed as a child monk.



Zendo at Great Vow Zen Monastery

The titles of February's two-day retreats were "Beginners Mind," "Mindful Eating," and "Transforming the Inner Critic." The six-day retreat titled "Pari-Nirvana" celebrated Buddha's awakening.

Eating at Great Vow is a real pleasure. Each delicious meal is consumed in a table ritual called Oryoki. Snacks, tea, and coffee are always available.

The daily routines are much the same as at Cloud Mountain, the Center's usual retreat location in Castle Rock, Washington, but there are a few differences.

Ritual is the most prominent difference in the Meditation hall (Zendo). Every day the names of the recently deceased and dying are remembered. The Jizo lineage is recited with gratitude each morning, and there are chanting and bowing practices each morning, noon, and evening. Every day there is a fifty-minute teaching in the afternoon. Consultation with a teacher is available to everyone each afternoon and evening. The last practice of the day is a real treat, literally: tea and a baked goodie are formally served in the Zendo.

The Great Vow Monastery provides a welcome and comfortable space with abundant ancient wisdom to support spiritual growth. Personal retreat accommodations are available, with a choice of dorm room, private room, or the Retreat Hermitage, depending on availability. Those on a personal retreat may participate in the daily activities or remain in seclusion. Meals may be taken in community or received in private. Meditation instruction and interviews with a teacher may be arranged. A residential training program of one month or longer is also available.

Great Vow is located about 6 miles northwest of Portland in Clatskanie on Highway 30. The Monastery can be reached at www.greatvow.org or 503-728-0654.

—MIKE BARKHUFF



Personal Retreat Hut

CSS Equinox Meditation at the Green Phoenix

On Saturday, March 19th, the Green Phoenix hosted its first CSS all-day meditation. Thirteen meditators from Center Foundations Studies and Practitioners Groups attended. Matt Sieradski, with assistance from Fred Chambers, led the group in six hours of sitting meditation with walking periods, a napping qigong session, and some questions and answers on practice. Donations to CSS were gratefully accepted.

As Matt reminded us in the event notification, "Practice is the habit that dispels habitual energy." We look forward to future day-long meditation opportunities at GPI.

Sangha – One of the Three Jewels

What's the best advice you've received on your spiritual path?

Megan Greiner, who conducted these interviews, reports: I have had several opportunities to seek Joel's advice on my rather long spiritual path. One of the most memorable times was when I went to see him after a retreat with another spiritual leader woke an intense feeling of jealousy.

There was a core group of practitioners at this retreat who clutched bright, shiny rocks, which I found out were chunks of Ramana's holy mountain in India, Arunachala. **I want a rock, too!** I watched the arising of this thought with interest. When it didn't go away, but got even stronger, I sought out Joel's advice.

"You want a special rock? Wait right here." He disappeared, and when he came back he commanded me to close my eyes and open my hand. Into my open palm he dropped a piece of gravel. When I looked puzzled, he went on. "You wanted a special rock. They're all special. One isn't more special than another, whether it's from the top of Arunachala or from a driveway in Oregon."



Veteran seeker **Merry Song** asked Joel for advice before a trip home to visit her parents. A CSS recording "Go as Nothing" captured her conversation with Joel at a Sunday talk. Merry Song was an active member of the Center for at least ten years. She continues to attend Sunday talks with Joel and mindfully honors his teachings.

Back in 1994 when I was planning a trip to visit my parents for a full week, I felt a sense of anxiety. I feared that the visit would be stressful and confining. So, having newly joined the Center for Sacred Sciences, I went to Joel to ask for advice. He said: "Go as nothing."

Go as nothing is a teaching that has resonated for me all these years. During the visit to my parents' house, I used the teaching as a koan. Of course, I couldn't figure out how to go there and be nothing, so I just said the words over and over in my mind when I started to feel misunderstood, trapped, and stressed out. After seven days, I felt calm and grateful to have two parents to love no matter what they said or did.

Now when I feel a sense of dread over facing any particular situation, I hear Joel's words. I realize that when I go as *something*, I am identifying with "The Story of I," with all of its preconceived notions and expectations. If the story can drop away even for a moment, a divine nothingness remains, and through this nothingness, love can find itself.



Another long-time member, and the wife of Todd Corbett, **Robin Bundy** had this to say:

The best spiritual advice seems to be whatever message or advice is apropos in this moment—it's hard to come up with the best ever.

But here's one with recurring relevance: *When meditating, ignore the antics of the mind (however fabulous, bizarre, boring, terrible) and go back to the object of meditation.* And two poem excerpts that I like:

*In whatever state you may be, seek! Seek water constantly,
oh man of dry lips!
For your dry lips give witness that in the end you will find a
fountain.*

—RUMI

*Ring the bells that still can ring
Forget your perfect offering
There is a crack in everything
That's how the light gets in.*

—LEONARD COHEN



Twenty-year practitioner **Barb Dewey** replies:

I'm taking "best" to mean most useful. Using that definition I would single out Joel's introduction of "The Story of I" as a teaching and as a practice tool to be one of the most long-term, useful tools I have received. It is simple to explain to a new practitioner, easy to understand, and continues to be useful even after all these years. No matter how mindlessly I have entangled myself in a story, eventually the *ah-ha* moment arises, "the story of I" pops into my mind, and the whole thing is gone in a poof!

Just this morning I had occasion to explain the concept to a new practitioner. He was able to at least grasp the gist of it, which gave us common ground for discussing the implications a little deeper. That simple phrase says volumes in a few words, and offered by a friend or to oneself can allow mindfulness and the possibility of insight to arise. It's non-judgmental, often amusing, and it eliminates bushels of negative karma caused by all that negative thinking!

I'm currently doing a Tibetan Buddhist Dzogchen practice and I still find the concept of "The Story of I" to be useful and relevant.



Bill Hamman, a long-time practitioner who is married to CSS Practitioner Laurina Peters says:

Answering this question has been more difficult than I first thought. Seems my spiritual path has become a blur... oh well, I do recall some significant advice:

1. Back in 1990 I was a neophyte seeker and my first real teacher was Bill Wilson, the Minister at Unity of the Valley. Bill was really more of a Paramahansa Yogananda guy than a Unity guy, and I believe that's why I was attracted to him as a teacher.

(continued next page)

Sangha – One of the Three Jewels

His advice to me was to meditate. He then spent several years sitting with me on a regular basis.

2. Todd Corbett told me something helpful when he was the leader of my Foundations Study group back in 2001 or 2002. We were having tea after class and I was discussing some disturbing (likely somewhat addictive in nature) thought I was having. His response went something like “Oh, Bill, those thoughts are God too, you know.”

3. And of course Joel’s advice, when for the umpteenth time on retreat he said, like it was the first time ever, “everything arises from nothing” — it was perfect.



Mark Hurwit comments, *Jeez, that is not an easy question! So much depends on where I was at the time, and what the advice was being provided for, that it's hard to come up with something that would be valuable for others. But here goes...*

The best advice I ever received was: *floss every day.*

But the second best advice was pretty good, too: *When endeavoring to change anything, proceed gradually.*

The basic idea here is that anything you wish to have an effect on, in yourself or in the world, has a kind of life of its own, an energetic pattern that wants to sustain itself as it is. When we effort to bring about change, the power and intent we put into it is matched and opposed by an equal force. (Anyone try to diet recently, or make a New Year’s resolution? How well did that go?)

Gurdjieff, the famous teacher who hailed from Russia’s Caucasus Mountains in pre-WWII Europe, called this “Third Force” and offered a whole teaching about the methods for efforting successfully against an opponent who is just as large and fast and smart and dedicated as you are.

Third Force in a nutshell:

Don't "push" from the place of strong mental intent, but let your intention emerge slowly and organically from your deeper will. (Don't push from your past; let your future pull you forward.)

Proceed gradually, taking very small (but regular!) steps. Slowly chip away at "the beast," and he will only get slightly annoyed with you, but will usually not hit you with such a heavy backhand as to have you recoiling then from your own efforts.

Don't be too serious or over-identified with the immediate results of your efforts. Be playful and light and a bit carefree about them, allowing your Being in change to hold a larger, more important role than the Doing.

Simple to say, but oh, so hard to do. And remember what Thich Nhat Hanh said:

“There is no path to joy. Joy IS the path.”



Another practitioner, who chose to remain anonymous, said:

The best advice from Joel was when I heard him say, “Go away and leave me alone.” Of course that’s not what he said. He said something like, “You’ve got to learn to trust your own intuition.” For exactly one year I stayed away. When I made an appointment to talk with him after all that time, I found there were no questions. There still aren’t. I still enjoy one-on-one time with him, more to explore the twists and turns of this path than to ask his advice.

And that is exactly what happens. As time goes on, we depend less and less on advice from outside. Joel said he tries to be available for seekers, though he has great faith in the other teachers at the Center. Todd, Fred, and Matt know us more intimately, he said, and are better able to give stage-specific advice. All I know for sure is that all rocks are special. And we sure are lucky!

WORDS OF ADVICE FROM THE MYSTICS

I see myself as a kind of Johnny Appleseed. I plant a lot of seeds, and hope something takes root.

—JOEL MORWOOD

Ask a difficult question, and the marvelous answer appears.

—RUMI,

from the poem *Joy at Sudden Disappointment*

My role as a spiritual teacher, rather than to give advice, is to challenge the beliefs that a student already has.

—ADYASHANTI, THE END OF YOUR WORLD

Therefore, be ye lamps unto yourselves, be a refuge to yourselves. Hold fast to Truth as a lamp; hold fast to the truth as a refuge. Look not for a refuge in anyone beside yourselves. And those, who shall be a lamp unto themselves, shall betake themselves to no external refuge, but holding fast to the Truth as their lamp, and holding fast to the Truth as their refuge, they shall reach the topmost height.

—BUDDHA (563 BC - 483 BC)

In whatever state you may be, seek! Seek water constantly, oh man of dry lips!

For your dry lips give witness that in the end you will find a fountain.

—RUMI

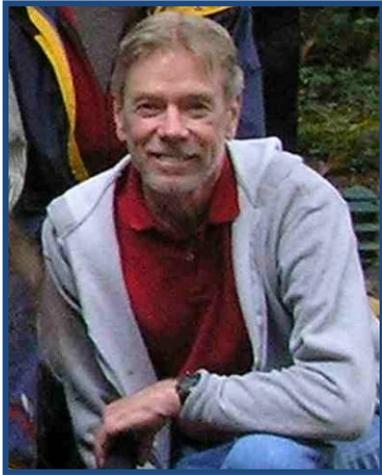
Advice is what we ask for when we already know the answer but wish we didn't.

—ERICA JONG

Recognize the Buddha from the Cloud Mountain Meditation Hall? Many thanks to Megan Greiner for the photo.

Sangha – Practitioner Profile – Tom Rundle

My full name is Lowell Thomas Rundle. I go by my middle name, Tom. Growing up on a dairy farm in Iowa, I remember being somewhat aware that animals and even



plants had feelings similar to my own. I remember feeling sad for some corn plants withering during a drought. I observed the birth and death of animals with curiosity and fleeting emotions of fear and empathy.

My parents sold the farm and moved to the Denver, Colorado, area when I was in elementary school. I was raised in the Presbyterian tradition. I was a precocious reader and an early rebel. I stopped believing in an external god at about the same time I stopped believing in Santa Claus. I observed that my prayers asking the universe to conform to my personal wishes were seldom, if ever, answered. Theological inconsistency and conflict seemed endless and hypocritical at the time.

I attended the University of Colorado at Boulder for about two years and flunked out. During the next few years I engaged in various exhilarating activities with reckless disregard for my personal safety—activities such as rock climbing, flying aerobatic aircraft, and doing insane things on motorcycles. As a result of my heedlessness, I sustained several serious concussions and traumatic brain injuries. Somehow I miraculously survived a motorcycle wreck that put me in a coma for a few days, and a light plane crash.

During the Vietnam War, I enlisted in the U.S. Marine Corps Reserve to avoid the draft. Although my heavy artillery unit was never called up for combat, I learned about the terrible things napalm can do to innocent civilians caught up in the crossfire of war. I became an antiwar pacifist and refused to carry weapons. I applied for discharge as a conscientious objector and was refused. Although I could have been court-marshaled, my commanding officer arranged a medical discharge based on my head injuries. The marines did not want anyone who had the slightest doubts about the mission.

Despite my previous academic failures, I managed to talk my way into St. John's College, a small liberal arts school with twin campuses in Santa Fe, NM, and Annapolis, MD. I read the classics of Western literature, mathematics, science, and philosophy. The works that affected me most were those by Plato, Plotinus, and Wittgenstein. Although I knew little of mysticism at the time, I knew intuitively that these works were pointing to something beyond conceptual

experience. I was also deeply affected by studying the basic math of relativity and quantum mechanics. I graduated with a bachelor's degree and no clear idea of what I wanted to do.

What followed was life that included more head injuries and many diverse jobs. In each major career change there were economic layoffs that sent me back to various colleges, mostly on retraining grants. I've worked as a physics teacher, research technician, and metallurgical engineer. I completed a master's degree in Earth Sciences at the U. of Northern Colorado and worked as a geologist for the U.S. Forest Service. Between career changes I worked many temporary jobs that included everything from leaf-raking to computer support. Eventually the cumulative effects of more concussions made it difficult for me to earn enough money for basic living expenses.

At that point I became homeless. I lived in my car, slept on couches, and camped by the river. I managed to make a little money as a substitute teacher but not enough for rent and utilities. I became severely depressed. Thanks to the miraculous intervention of a psychologist who understood the long-term effects of brain injury, I applied for and received Social Security Disability. During that time I started coming to CSS to listen to Joel and attend the original Foundations program. Few people knew of my difficult circumstances, but my mental struggles were obvious.

CCN: Through all these events—reckless activities and injuries, school, Vietnam, careers—what kinds of questions were you asking yourself, what was your spiritual interest?

Tom: I began to question all philosophic systems that purported to give “meaning” to one's life. I could not accept the phenomenologists' conceptualized view of consciousness or the existentialists' nihilistic view of meaningless isolation. Neither system could reconcile the apparent dichotomy between external and internal experience. I went back to Plato and Plotinus, whose starting point always began with penetrating deeper and deeper levels of self-centered ignorance. A brief Platonic dialogue called the Meno demonstrates the typical Socratic method of self-inquiry that leads to the intellectual understanding of nonduality. Plotinus' Enneads offer specific practices of self-inquiry for direct experience of nonduality.

CCN: What was it about the Center and Joel's teachings that attracted you?

Tom: When I first heard Joel speak – a friend had invited me to a Sunday talk – Joel mentioned the Socratic method of self-inquiry and some of its difficulties. I thought this was a wonderful talk, but I didn't realize the whole thrust of CSS inquiry was to penetrate the limitations of discursive thinking. After I read “Challenge and Response,” I began to see Joel's outline of the Path as similar to the Buddha's outline of the Four Noble Truths and the Eightfold path, but

(continued next page)

specifically addressing the gap between science and religion in contemporary culture.

CCN: You completed the Foundations Studies Course, and then attended the Practitioners Group for a short time. Then you left the Center, around the time your life fell apart and you became homeless and very depressed. Two years later, in 2009, you started up in Foundations Studies for a second time. What drew you to explore the Center further, and what holds your interest?

Tom: I think the Center teachings penetrated so deeply that my ego went berserk trying to run away from the inescapable truth of my own delusion. Before I re-took the Foundations Studies course, I hadn't meditated for over a year. I made a vow to establish a regular practice for one month before starting the course, which I did. Since then I have experienced some invaluable insights through meditation and precept practice, especially at the Fall 2010 retreat on the Jhanas.

My living situation has vastly improved during the last two years thanks to the Shelter Care Independent Living Program. My main practice is based on CSS precepts and Theravada meditation. I am grateful beyond words to members of the CSS community who offered me shelter and loving-kindness during my bleakest moments.

CCN: Thank you, Tom, for your generosity in sharing your life story.

Is Reality Digital or Analog?

In an effort to expose some of our CSS worldview work to the scientific community, Tom McFarlane entered an essay contest run by an organization of professional scientists called the Foundational Questions Institute (FQXi). In the time since then, he has gotten a lot of great feedback, most of it praising his essay. The essay was ranked high enough that it was selected as one of the finalists to be reviewed by a panel of judges. You can read about the contest and download Tom's essay, titled "The Distinct Nature of Physics and Cosmos," at <http://fqxi.org/community/forum/topic/864>, where you can also check out the other essays and the comments of other contestants.

Abstract: The question of whether reality is necessarily continuous or discrete (i.e., analog or digital) is investigated by examining the nature of physics. It is argued that the view of physics as describing substance—common since ancient Greece—is today obsolete, and that modern physics is better understood as a way of describing reality as mathematical order. The question of whether reality is discrete or continuous is then reframed as a question of the nature of theories and the mathematics that they use. Because both measurement and theory are fundamentally grounded in discrete mathematical concepts based on distinctions, it is concluded that any description of reality by physics is necessarily discrete at its foundations. This conclusion points to a more fundamental insight into the nature of reality beyond the scope of physics.

3 Poems by Matt Sieradzki

*The raindrop dissolves in the pond
but retains its dropness.*

In Truth, its dropness

is its dissolving.

Of course!

Venus crests Wolff's Peak.

I sit –

And in One Gulp

Swallow whole the Moon.



Detail of painting by Megan Greiner

Goddeś Prayer:

*To sweet, severe Mother in gratitude I prostrate
Grant the death blessed of painful, conscious fate
Pierce with sword-sorrow this heart lustful and mean
Each agony gasp the bliss lotus afresh beam*

*Each vision tremor Your exquisite pure blaze
Eternal devotion bearing recompense
Your tender slaughter of this ego foregone
Leave nothing but tears of grief, joy become*

*Merge in waves of ceaseless Lovesong
Echo infinitely Your Divine Essence
Forever in absolute service to Your Beyond Gone
The Truth of Your Mercy in All Being Now One*



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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 teachers, monthly Sunday 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 teachers give their teachings freely as a labor of love and receive 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:

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CSS CALENDAR

MAY 2011 – SEPTEMBER 2011

MAY 2011

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

*** Joseph Campbell: Love and The Goddess**

In this video, the fifth of a six-part series called The Power of Myth, renowned scholar Joseph Campbell discusses the archetypal Great Mother and the development of romantic love as an ideal in medieval Europe.

JUNE 2011

Sunday	Monday	Tuesday	Wednesday
			1 Practitioners 7:30
5 Video* 11 am	6	7 CLOSED	8 Practitioners 7:30
12 Talk 11 am Library CLOSED	13	14 CLOSED	15 Practitioners 7:30
19 Talk 11 am	20	21 CLOSED	22 Practitioners 7:30
26 Talk 11 am Library CLOSED	27	28 CLOSED	29 Practitioners 7:30

*** Joel Morwood: The Path That Self-Destructs**

In this talk, video-taped at the 2007 Conference on Nondual Wisdom and Psychotherapy in San Francisco, Joel discusses the psycho-spiritual dynamics of a spiritual path leading to Enlightenment.

**MEETING ADDRESS:
GREEN PHOENIX INSTITUTE,
352 W. 12TH ST., EUGENE, OREGON**

**LIBRARY ADDRESS:
1571 BUCK ST., EUGENE, OREGON**



PHONE: (541) 345-0102

JULY 2011

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

*** Douglas Harding: On Having No Head**

In this video, English mystic-philosopher Douglas Harding presents his unique experiments for rediscovering our True Nature, with great wit and wry humor.

****NOTE: library open 3rd & 5th Sundays in July, closed 2nd & 4th**

AUGUST 2011

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 Enlightenment Day Talk 11 am Library 2-4:30 pm	15	16 CLOSED	17 CLOSED
21 CLOSED	22	23 CLOSED	24 CLOSED
28 CLOSED	29	30 CLOSED	31 CLOSED

*** Lama Kathy Wesley: Transforming Emotions**

In this video, western-born Lama Kathy Wesley introduces powerful Tibetan Buddhist meditation practices designed to help us transform disturbing emotions into love and compassion for all beings.

View the calendar on the web!

<http://www.centerforsacredsciences.org/fullcalendar.htm>

SEPTEMBER 2011

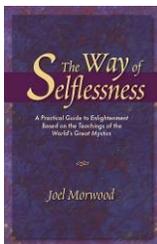
Sunday	Monday	Tuesday	Wednesday
4 CLOSED	5	6 CLOSED	7 CLOSED
11 CLOSED	12	13 CLOSED	14 CLOSED
18 Talk 11 am	19	20 CLOSED	21 Practitioners 7:30
25 Talk 11 am Library 2-4:30 pm	26	27 Library 6:00–8:30	28 Practitioners 7:30

*** NO VIDEO**

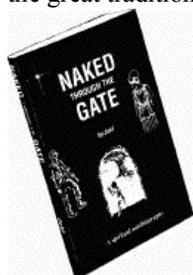
Center Publications

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

By Joel Morwood, *Center for Sacred Sciences*, 2009, Paperback, 364 pages, \$27.95 (or from www.Lulu.com for just \$18.00)



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

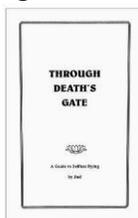
by Joel, *Center for Sacred Sciences*, 1985. Paperback, 262 pages, \$11.95

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.

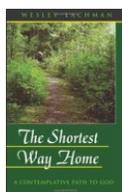


The above three books may be ordered at <http://www.centerforsacredsciences.org/publications/publication-catalog.htm>

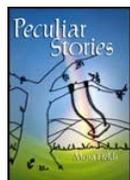
Book Publications by Members

The Shortest Way Home: A Contemplative Path to God

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



An introduction to the contemplative mystical path for those seeking a radically new and deeper way to God. A step-by-step presentation of the path of spiritual realization. Each chapter ends with a *You find out* exercise so the reader can test what has been read against his or her own experience.



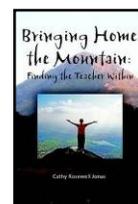
Peculiar Stories

By Mora Fields, *O Street Publishing*, 2010. Paperback, 94 pages, \$6.95
Youth fiction, ages 6-10 and up
www.ostreetpublishing.com

A book of teaching tales that are plain spoken, absorbing, and layered with depth. These stories delve into such topics as where do thoughts come from, how do we deal with things like emotions, fear and peer pressure, how to experience spaciousness, and the meaning of life.

Bringing Home the Mountain: Finding the Teacher Within

By Cathy Rosewell Jonas, *Free Heart Press*, 2010. Paperback, 224 pages, \$16.95
www.lulu.com and www.amazon.com



“Cathy Jonas’s exciting account of her spiritual journey, *Bringing Home the Mountain*, overflows with an abundance of experiences and insights. Any genuine seeker should find plenty here to both inspire and instruct on his or her own path to Awakening.”
—Joel

Einstein and Buddha: The Parallel Sayings

by Thomas J. McFarlane, *Ulysses Press*, 2002. Paperback, 176 pages, \$14.00
www.amazon.com

This remarkable book contains sayings from the founders of modern physics paired with parallel sayings from the works of Buddhist, Hindu, and Taoist contemplatives. *Einstein and Buddha* challenges us to think deeper about the relationship between modern physics and mystical insight.

New Recordings

<http://www.centerforsacredsciences.org/publications/publication-catalog.htm>

New CDs

Enlightenment: a twenty-six year perspective
Joel, 8/9/2009, 47 minutes

Treasure Hunt for God
Fred Chambers, 5/17/2009, 35 minutes

Sweet Little Babies
Todd Corbett, 4/26/2009, 58 minutes

Breaking Out of Prison
Fred Chambers, 3/22/2009, 37 minutes

Teachings, Practices, and Truth
Todd Corbett, 2/15/2009, 55 minutes

Atonement
Joel, 1/25/2009, 60 minutes

Post-Enlightenment Stories
Joel, 8/10/2008, 51 minutes

Transforming Emotions Series (Set of Seven) Seven Talks from the Fall 2009 Retreat

Spacious Awareness, Joel, 10/16/2009, 69 minutes
Understanding Emotions, Joel, 10/17/2009, 61 minutes
Desire and Aversions, Joel, 10/18/2009, 62 minutes
Pride and Envy, Joel, 10/19/2009, 60 minutes
Ignorance, Joel, 10/20/2009, 61 minutes
True Nature, Part 1, Joel, 10/21/2009, 62 minutes
True Nature, Part 2, Joel, 10/22/2009, 59 minutes

Transforming Emotions Series (above) is also available as an MP3 AUDIO SET

New DVDs

The Path that Self Destructs: Part I and Part II

Joel, 2007, 142 minutes – two-DVD set from the 2007 Non-Dual Wisdom and Psychotherapy Conference