



Center Community News

The Newsletter of the Center for Sacred Sciences

CSS Meetings Move to Tamarack Center
Starting October 1, Sunday meetings and Weds. Groups (Practitioners and Foundations Studies) meet at Tamarack. Library remains on Buck St.

—see *Insert and Calendar* for further info—

Circulating the Center Teachings

Joel Leads Bishop Retreat

The Sangha in Bishop, California was blessed with an auspicious retreat in mid June. It was held at the home and garden of our gracious host, Andrea. A few of us camped nearby in the lovely mountain air. We had roughly twenty participants, of varying ages, our youngest being my eighteen-year-old son Gabe.



Bishop Retreatants, June 2008

We all felt very fortunate to have Joel leading us in retreat for three days. His approach is rich with clarity, humor, and structure. Joel presents balance of wisdom and compassion. The focus was on examining reality with direct experience, observation and contemplation.

After our time in meditation and discussion drew to a close there was feasting and merriment to celebrate our experience. We are grateful and truly enriched. Thank you Joel and Andrea for a beautiful and enriching experience.

—DEB NIELSEN, Bishop

Tom McFarlane Keynotes Wolff Conference

In June Center members Tom McFarlane and Vip Short undertook a pilgrimage to the Great Space Center established by Dr. Franklin Merrell-Wolff at the base of Mt. Whitney near Lone Pine, CA.

(see *Teachings*, p. 6)

25th-Year Enlightenment Day Celebration



This year's annual Enlightenment Day celebration marked the 25th anniversary of Joel's awakening on August 13, 1983. Festivities were held in South Eugene at the beautiful Avalon Lodge. A large group was in attendance, including various out-of-towners and former members who wanted to share the occasion.

The relaxed, forested setting was background to the usual delicious potluck contributions and a CSS-supplied barbecue smorgasbord that included chicken and cedar-plank grilled salmon. The milestone anniversary also occasioned a keg of Ninkasi beer.

Entertainment ensued, featuring daring amateurs like the Sparkling Sangha Sisters as well as the regular performers—the Dharma Brothers, Wesley Lachman, and Bill Carter, among others. A surprise appearance by Joel's long-lost Uncle Leo filled us in on some of the lesser-known facets of Joel's early life, including the origin of Joel's book title, *Naked Through the Gate*. Apparently it had something to do with diaperless toddler Joel crashing through a baby-gate.



Joel appreciating Uncle Leo

Foundations Studies graduates presented their instructor, Todd Corbett, with a gift. "Their real gift," reported Todd, "was their valiant efforts to bring attention to that which resists attention, and their willingness to share these experiences."

The students then danced the Hokey Pokey to demonstrate their learning.

(see *Celebration*, p. 2)

(Celebration, Continued from p. 1)



The Hokey Pokey – demonstrating what it’s really all about

Graduating Class members were Christina Allmon, Clinton Allmon, Candy Brumitt, Wesley Burden, Jerry Daly, Heather Howard, Nathan Howard, Marleen Marshall, and Lisa Raleigh.

Tribute to Joel — performed by the Sparkling Sangha Sisters

Sparkle, sparkle, if you will, Try to see what is Real.

It’s not above you, not below, It’s not a thing that you can know,
Sparkle, sparkle, if you will, Try to see what is real.

When the bliss and joy are gone, When nothing can be relied upon...
There still remains what always was, Sparkling through what we call ‘us’
Sparkle, sparkle if you will, Try to see what is real.

We’re lonely travelers in the dark, Thank you for your shining spark.
We could not see the way to go, If you did not sparkle so.
Sparkle, sparkle onward, Joel! We’ll follow to that goalless goal.

There is no path, we know by now, To your wisdom, we must bow...
Don’t give up, don’t despair, We will not waste this life so rare.
Sparkle, sparkle, if you will, We’ll do our best to be real.

Melody—you guessed it, “Twinkle, Twinkle”. Lyrics by Megan Greiner

Newest Distance Studies Grad

Congratulations to Eleanor Parsons, known to us at the Center as Ellie, who recently completed the Distance Studies Course under the mentorship of Todd Corbett. She began the Foundations Studies Course in Eugene in 2005, then moved to Arizona and continued via the Distance Studies Course.

Her previous spiritual studies included "Teaching of the Inner Christ" (founded by a couple with Religious Science and Eastern religious backgrounds), the Unity of the Valley Church, and a prior meditation practice.

She says of her experience with the course, “Todd has been so available and responsive and patient. The books and talks and precepts have all been helpful and inspirational. I don’t intend to stop using these wonderful resources.”



Ellie attended the Spring and Summer ‘08 retreats at Cloud Mountain. She returned home to Arizona in August, but we hope to see her around the Center when she visits Eugene.

What is a Stone?

Spring 2008 Retreat with Todd Corbett

The retreat theme was *Radiance of Awareness; Back to Kindergarten* was the theme for most of us by the last day. Seeing our deeply rooted conditioning through practicing Choiceless Awareness showed us that our perceptions of self and world are imaginary, and that we ultimately know nothing. Todd had many wonderful teachings to guide us...to be gentle with our little selves and to hug them softly with compassion and grace... that we are all verbs, meditating, eating, walking, experiencing... that everything arises as phenomena into the space between our breath...and that life, like this path, is full of paradoxes: for example, Todd said “life and death are of the utmost importance” and he said “life and death are imaginary”. He also reminded us frequently that his teachings are a finger pointing and nothing more.

Practicing Choiceless Awareness and realizing that a stone was not a stone, but a combination of senses put together in a nice little package by my thoughts, was a mind-opening practice, showing me that I do not know what the stone is. Through this experiment, I realized that the boundary I had created between stone and self was imaginary. After seeing my imagination at work, I realized that ALL boundaries are imaginary!

The teachings showed me that this path is a process where the steps backward are just as important as the steps forward and that there is no-thing to gain or lose. If I am aware of my delusion I will no longer be fooled by it. It is amazing how easily the power of thought consumes me and creates subject and object, and how the power of Awareness lets me see it unfold. Before the retreat I was



From back left: Laurina Peters, Fred Chambers, Steve Cummings, Wes Burden, David Cunningham, Michael Strasburger, Lewis Bogan, Jerry Daly, Pat Munden, Clivonne Corbett, Rich Marlatt, Lisa Raleigh, Todd Corbett, Barbara Dewey, Heather Howard, Jim Patterson, Marleen Marshall, Bill Hamann, Matt Sieradski, Mora Dewey, Jack Yousey

trying to get something or somewhere, to find a personal connection to everything. Now I realize I already possess what I seek and this path is a process of deconstructing my experiences so that I may recognize no-self.

(See Spring Retreat, p. 7)

Diary of a Retreat Rookie

Summer 2008 Retreat, led by Fred Chambers and Joel

As certain as anything can be, it is certain that I began writing this to have something to DO. I am a do-er. The subject? Me, of course.

I came on retreat to build my practice. What I've practiced thus far has mostly been resistance to what is.

The first morning I was ready to sit in meditation. Fred gave a teaching, I'm sure it was good, but what I remember most is that I didn't want a teaching, I wanted to sit. When the teaching was over and it was time to sit, we had been sitting quite a while already and I wanted to get up and move around. And so the story went.

Concentration Breath Meditation is a good practice to do anytime. It will take you from the beginning to the end of the Spiritual Path. We present it as a beginning practice, but it can take you all the way to Enlightenment.

—Fred Chambers

Somewhere in that afternoon's session I slipped into gross excitement, pulling a train of thought about how we should buy a piece of rural forested property for our own personal retreats, go there on weekends and get away from all the hassles of life that we would presumably leave in the city. At first we would just camp, but then we would put up a yurt, then maybe a tree house or two. Maybe several campsites for family and friends. And so the story went.

Then the physical pain kicked in. The pain from an ongoing shoulder issue—from the back of the shoulder blade, around to the armpit, up and across the top of the shoulder, down the outside of the arm to the elbow, out to the hand and up the neck to the ear/jaw area. If I could just stretch that out. I stretched, it tightened. I stretched more, it tightened more. And so the story went.



From back left: Rich Marlatt, Mora Dewey, Laurina Peters, David Cunningham, Michael Strasburger, Vip Short, Nathan Howard, Melanie Rios, Jack Yousey, Eleanor Parsons, Bill Hamann, Fred Chambers, Joel Morwood, Heather Howard, Sally Snyder, Shannon Wylie, Barbara Dewey, Clivonne Corbett, Megan Greiner

Then it became 'Can I get through this retreat?' and 'How do I get out?' I saw Mike Monday morning with a

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backpack and debated for more than an hour whether to break silence and ask him if he was leaving early—if he was I could ask for a ride, leave my car, and not create a burden for those who rode up with me. Some sort of announcement would be made. "Jack, do you have any business for us?" "Yes, NATHAN has bailed, leaving his wife Heather and Barb stranded here, and we need to come up with a plan to help these ladies get home." Then I hear about solo day. The plan develops rapidly to slip away unnoticed after lunch and head for Mt. St. Helens, back by dinner!

Of course I would have to leave notes for our retreat leaders, CM Staff and Heather, in case they notice my car missing.

Solo day afternoon; I'm standing in the woods up by Babaji's grotto and the question forms in this way: *Do I honor the commitment I made to practice, honor the precepts and vows I've taken each morning, or heed the old message "you've got to listen to yourself and do what feels right?"*

But there is no self. So if I choose the latter, what am I listening to?

Delusion.

—NATHAN HOWARD

Sangha – One of the Three Jewels

Activism on the Path

Center teachings encourage us to attend to that which never changes. That which arises will surely pass. The illusory phenomena we can see, hear, touch, feel and imagine are just that; illusory, including our selves and the selves of others, our suffering and the suffering of others. It is a challenge for many of us to walk this path and at the same time meet the world's apparent suffering which appears so real. Three CSS "activists" spoke with CCN about how they walk this slippery slope—Vip Short, Melanie Rios, and Loren Sears.

Vip Short filed as a conscientious objector during the Viet Nam War. He apprenticed with Quakers and other grassroots activists to learn organizing skills, and helped to create and run several international campaigns to abolish nuclear weapons. Having served on the boards of various national peace organizations, he has fasted publicly, been in and out of jails, and was actually acquitted once after conducting his own defense. Vip has been attending the Center for 9 years and is a member of the Practitioner's Group.

Melanie Rios grows her own food at Maitreya Ecovillage in Eugene. As well as serving as Maitreya's administrator she mentors folks in the garden and teaches permaculture. She bikes, buses and uses Craig's list for transportation. Decreasing her carbon footprint, ameliorating climate change, and helping people live together in cooperative communities are among her objectives. She occasionally writes and performs plays with titles like "The Sustainability Ship Meets the Titanium: A Musical about Global Warming." She appeared on the reality TV show "Wife Swap," reaching millions with her message of environmental sustainability, spiritual practice, and non-violent communication. Melanie has been attending Sunday services at the Center for a year and is enrolled in the Distance Studies course.

Loren Sears was a filmmaker in Haight-Ashbury in the 60's, documenting everyday life in the hood and turning it into art footage, and later founding an independent filmmakers' cooperative. He worked with The Diggers, a group of social/political theater radicals who gave us the Free Store, Free Food, etc., filming many aspects of this movement. In Eugene he helped found and operate the original Cable TV Public Access Center. After working with Oregon Public Broadcasting, he started a group to point out OPB's special interest affiliations. More recently Loren became interested in collective Buddhist enlightenment, termed "Interbeing" by Thich Nhat Hanh. He sits with a TNH-inspired Sangha. He attends CSS on Sundays.

CCN: *What attitudes or behaviors of other people do you hope to influence or change?*

L: I'm not trying to change political views as much as promote awareness of Being. I'd like to get rid of beliefs and cultural traditions and have behavior follow from our enlightenment.

V: My focus has been to try to bring people to a paradigm other than the violence paradigm for solving problems.

M: My orientation has been in helping myself and other people see that less is more, that happiness comes from other areas than working long hours to have a whole bunch of money, to go buy a whole bunch of stuff.

CCN: *How can you know that your idea of what is beneficial for people is more true than the ideas of those you are hoping to persuade?*

V: Can't.

M: It's my job to speak up about how I see the world, and if other people are inspired by that, great, and if they're not, then at least I've said my piece.

L: Again, I'm not trying to replace their ideas. There's a confidence that our enlightened nature is there and it's capable of creating a variety of peaceful, wise, compassionate and joyful ways of living and acting. Those are part of that inner nature that everyone has, so evoking that nature is what I would like to focus on.

CCN: *So you don't feel an attachment to people doing anything any certain way?*

L: People are either awakened or they're not, and if they are then the wisdom is autonomous. That's a belief I've acquired from the Buddhists, my distillation of 2500 years of zillions of people kicking this stuff around.

M: Once in a while I feel an attachment around that. But my Higher Self lets go of that.



Melanie, Vip and Loren

V: I have tremendous attachment to what I believe is a better vision. My political activism has been a very spiritual process. One of the main teachings for me has been that the more attached I am to my own vision, the less effective the mission is going to manifest.

CCN: *And you said you can't know that your ideas are any more true than anyone else's.*

V: I have to constantly remind myself of that piece, being human and all.

CCN: *What keeps you motivated to work towards a better world, a better way to live peacefully, or a better spiritual unfolding? You've all been doing this for a long time.*

M: I just find a lot of joy in the process. It's not like I push myself to get out there. If I don't get out there for long enough I start feeling stagnant and introverted and bored. So I just go out and have some fun really. My style has been to write plays and create songs and make events happen that are fun for people, that also make a point.

V: The initial cauldron for me was the Vietnam War. I saw it as a moral issue, and after doing demonstrations and attending meetings and trying to figure out "can we as Americans stop our empire from committing atrocities?" I took a spiritual sabbatical. I moved to Santa Cruz, became a monk basically, and eschewed politics for a long time. Ram Das came out with *Be Here Now*; the message was you can't change anything until what is internal gets transformed. I bought into that. But then, after moving to Eugene, I don't even know what got me. At that point it was the anti-nuclear power movement. I saw the spiritual sustenance that came from the organized, community action again, it just lit me up. Finally I began to realize it's about the balance between these two.

L: I'm interested in finding ways to encourage views that see us as members of an ensemble that can make better music together than you can alone. Thich Nhat Hanh compares the individual members of spiritual community to cells, and the sangha is the organ. Get a bunch of cells together and they can make a heart. The heart is made up of cells, but a cell can't be a heart. Combining moves them to another level of organization. I want to see us develop our consciousness beyond self-consciousness to collective understanding. My way of approaching this is to start with myself and the people around me and gather a community to explore. Confucius says that changing the empire begins in the heart, moves to the family, moves to the village...

M: Since I was a teenager I've been guided, and I was embarrassed by that whole thing and confused by it. So what moves me is my intuition, or spirit guides that say "Do this" and I say "OK, there's my marching orders from the universe," and I just trust them that I'll have fun, it will be effective, it's what I'm supposed to be doing.

V: I think that's true for every human being, there's the inherent ability to know how to proceed in a way that benefits all beings, and our prime task is to try to be in accord, not opposed to it.

L: Yes...

CCN: *Suffering seems to exist, and our spiritual inquiry addresses our own suffering and the suffering of others. The Buddha said life is unsatisfactoriness. Suffering is the human condition. Is there value in attempting to alleviate suffering for others, or do people need to address their suffering themselves, seeing the desire and attachment and resistance that underlie it?*

V: When the Buddha gave his First Noble Truth he was addressing the mind, the only location where suffering occurs. But we're in the paradoxical position of needing to

use mind to get beyond mind. Like Ramana's image of using one thorn to pull out another. Ultimately, where we are headed is beyond the mind and therefore, beyond suffering. This all comes back around to the idea that this is all just a big dream anyway, but it's important to take it seriously while we're here. I guess it just boils down to compassion, you know, learning compassion.

M: You're asking if it's possible to help, but there are also possibilities of allowing yourself to do the personal growth to understand that suffering is in the mind and that we have choices around our attitudes, and we can teach each other to reach beyond to a different place that's not suffering. I think it is possible to get beyond suffering. I know I've certainly made a lot of progress around that.

L: If one manages to reach enlightenment, what follows are the four immeasurables of loving kindness, compassion, equanimity and joy. You see this person on the street and they've been run over by a car and you think, shall I treat their pain or shall I treat their suffering? And loving kindness says doctor their pain. Their ultimate problem may be suffering, but their immediate problem is pain. You can't take a person who is under stress and say, "Breathe deeply, Learn to meditate." This can only be done when you have the opportunity to do it.

M: If you meet someone who's suffering and it's not the moment for them to be in a classroom situation, you can still sit there and call in your own groundedness and touch them and speak from that point of view, and that has an enormous teaching effect and calming effect.

V: I think Loren's made a good distinction between suffering and pain, that it's incumbent upon us to give the blanket or set the broken arm before we start worrying about the spiritual niceties. People like Gandhi or Martin Luther King insisted that unless you help in a way that is consistently informed by these values of compassion, loving kindness, metta, and so forth, that your program ain't gonna work very well.

CCN: *Is there any suffering outside of this dream suffering? If it's all just perceived suffering in the dream, what can be done to address it? Does suffering exist outside of our observation, our own perceiving of it?*

V: Nope.

M: Outside of our minds? No.

L: I think suffering is directly related to having a body. If you're willing to give that up then you can transcend most suffering.

V: I suspect that ultimately the joke is on the activist, just like the joke is on all of us. When awakening comes about duality gets transcended. You have to have a thing and then a thing to push against, to have any kind of concept called suffering, and when you wake up there ain't no one to suffer, because nothing ever happened, etc.

CCN: *Yet in this dream you continue to be Vip the activist or Vip the agent of social change.*

V: Right on, power to the people. You know, maybe in another incarnation I was the clown or the entertainer, or... I can't think of writing a better role for myself than activist, it's been a really great ride. (see *Activism*, p.6)

(Activism, Continued from p.5)

M: I don't particularly identify as an activist, but I know lots of people see me that way. I see myself as introverted and quiet. Once in a while I get fired up in such a creative way that people think I'm an activist. But really, I'm also a musician, a mom and a gardener. To me it's all about staying alive, interested, and part of that is what is referred to as activism, and part of it is what people might call meditation. The balance is really important. As far as playing roles, I know it's drama, but it would be really, really boring if I didn't get on stage and do my part. I'd just be a spectator and fall asleep.

CCN: *Have you ever had to deal with feelings of moral superiority or self-righteousness in relation to your ideals and activities?*

L: Yes.

M: I guess. It's not my weakness to feel self-righteous, but it's probably arisen, and probably then my observer arises and says, "Silly Melanie," so it's not a big hassle for me.

V: The Greeks had a word for it, *hubris*. It sort of goes with the territory until the Enlightened Being manifests. You just gotta learn to live with yourself until yourself ain't there anymore.

CCN: *How has your activism contributed to your understanding of yourself and your spiritual unfoldment?*

V: When I found the Center and came to accept selflessness as the core message of spirituality, I realized why the only form of activism that makes sense to me is the Gandhian style, or Christian style in the true sense of Jesus' message. They talked about the necessity of putting self-concern aside. It jelled when I realized that it means we worship a false god when we're self-oriented, which leads to misery and suffering. Gandhi's nonviolence rests on two other pillars: the notion that no single actor holds the entire truth, and thus we are interdependent, both activists and so-called opponents, for revealing the greater truth of a situation; and the piece about refusal to inflict any harm, even in retaliation. When I found the Center, I saw Gandhi's approach embodied in the precepts, and I knew I'd found my spiritual home.

M: I live by precepts that come to me, and right before the Wife Swap opportunity came the precept "Drop Ego." What went through my mind was "the editors will make mincemeat of me and my family," but my spirits were saying "you're supposed to do this," and I realized it really doesn't matter what people think of me compared to the opportunity to reach into living rooms across America and inspire people with the message that living joyfully is compatible with living lightly on the earth. So it was ironic. I'm supposed to drop ego, and as a result I ended up in a situation which made me locally famous. I wasn't ready to be famous until I was ready to work with that ego stuff.

L: I've changed my view of how we are. I used to believe that if you change people's thinking you change their behavior, Lakoff's "rational actor" idea. You think, "OK, if they hear this they will change their life, they'll be peaceful and constructive." Not so. What I've come to see now is that their inner Buddha-nature is capable of

changing their beliefs and behavior, and the strategy for me is to awaken that. Everybody has it, even George Bush, and we'd be a lot better off if we could awaken that in George. now. That is the long-term strategy that makes sense to me. You don't have to tell people how to act or what to believe if you can awaken that divine nature.

CCN: *Thank you all for sharing your insights.*

Many thanks to Janet Black for transcribing the recording of this discussion.

(Teachings, cont. from p.1)

Tom's keynote address was titled "A Peculiarly Beautiful Path to Yoga" (Wolff's description of his mathematical approach to ultimate truth.) Tom was warmly welcomed by Dr. Wolff's granddaughter and conference-convenor Doroethy Leonard, who introduced Tom as one of only a few living people who have a thorough understanding of Dr. Wolff's work.

Many participants had been attending events at "The Ranch" for decades, and had their own stories of Dr. Wolff as a teacher. Several younger folks found their way there via Wolff's writings, or through family connections.



At sunrise on Sunday Tom led newcomer Vip on a near-vertical march up a trail carved into the granite walls of Mt. Whitney to the "Ashrama," the fabled retreat built of the mountain's stones by Dr. Wolff et al. Surrounded by the early morning quiet at 9000 feet, it radiated the holiness of its founders' intentions.

—VIP SHORT

TODD CORBETT SPEAKS IN BEND

On June 22 Todd returned to Bend to give his second Sunday talk for the Spiritual Awareness Community. The first talk was given in July '07. This year's talk was titled *The Heart of Wanting*, and described the possibility of examining moods, thoughts and experiences within the timeless expanse of 'not-knowing.'

The Spiritual Awareness Community of Bend has Sunday meetings at the Old Stone Church on Franklin Ave. downtown, and hosts a variety of speakers with a spectrum of spiritual-psychological themes, as well as hosting various classes including Qigong, Reiki, Kofutu Spiritual Healing, and A Course In Miracles. Their website is www.spiritualawarenesscommunity.com. The Old Stone Church itself is also home to Unitarian, Tibetan and Zen Buddhist practice groups, Peace Center of Oregon, Mennonite services, and many other activities.

Sangha are people who are intrinsically unreliable ... because if they are practicing, then they will change. They may have all kinds of neuroses, but these may lessen, and one's friends who once supported one's neuroses will not necessarily critique one's neuroses, but he or she may not be quite as enthusiastic about helping you load the gun.

—Ngakpa Chogyam Rinpoche



Ask Dr. Gnositall

Dear Dr. Gnositall:

Where have you been? Was your disappearance "without a trace" a teaching, or did you just get lost somewhere?

A Devoted Fan

Dear Fan,

The journey to God takes time, but the journey in God goes on forever. However, I foolishly believed my friend who claimed there was bus service direct from Paris to the Greek isle of Gnosos (my family homeland), yet as I boarded the #39 in the Rue Montaigne, Reality seemed to fall away. "I" spent the past several years wandering in delusion; the bus actually dropped me off on the Isle of Kythos, a quite comfortable place as it turns out.

Of course this was a teaching. What is not a teaching? ☯

Dear Dr. Gnositall:

What are my chances of getting Enlightened in this lifetime? It seems very few people wake up during this lifetime, so I'm feeling discouraged.

Discouraged in Eugene

Dear DIE,

I assume you are kidding me. Surely you know that your chances are zero. No one ever wakes up. Not to say that awakening never occurs. In fact, some days I am at a loss to identify any asleepening! Every particle of creation is awake.

As for that discouragement: a fascinating flavor. Once I ordered a triple scoop (on a waffling cone) of ecstasy, discouragement and equanimity. More than delicious! ☯

(Spring Retreat, Continued from p. 2)

There was an unspoken sense of community during the retreat that revealed itself in the sweetness of Clivonne, opening our hearts and our hips with our pranayama breath, Bill's deep appreciation for the Budapest soup, Jack's commitment to bring the monastic lifestyle home, Matt's reverence for enlightened beings, Deanna's battle with the sleep spirits, Wes's skepticism, my glimpse of the Truth with Go-Go Gadget Awareness in the solitude of room #5 in Alder Hall, and so many more funny, touching, heartfelt experiences.

What I must remember until delusion no longer captivates me is that Truth is very simple and we are never lost from it, only lost in our own complicated, deluded thoughts.

—HEATHER HOWARD. First-time Retreatant



LIBRARY CORNER

Library Hours

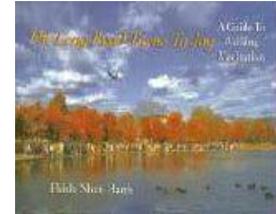
Current: Tuesdays 6:00 – 8:30 p.m.

After October 1:

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

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

THE LONG ROAD TURNS TO JOY: A GUIDE TO WALKING MEDITATION
by Thich Nhat Hanh.
Parallax Press, 1996.



This book is the smallest of the small. It really needs to be placed in a little box to prevent it being lost on the bookshelf. It's obvious that *The Long Road* is meant to fit easily in the back pocket of your jeans during your walk.

Nhat Hanh presents walking meditation as a gentle practice for coming to the present in peace and happiness. He helps us find our home, our answers, our happiness and joy right here. Many arresting words are found throughout these pages. For example, after noting that we and the earth rely upon each other, Nhat Hanh says: *When we practice walking meditation beautifully, we massage the Earth with our feet and plant seeds of joy and happiness with each step. Our Mother will heal us, and we will heal her.* He brings us into a sense of the absolute: *You begin to touch the ground of your being, which is the ultimate dimension of reality, and the door of no birth and no death opens.*

The book is organized into titled, bite-sized pages, each holding a paragraph or two of teaching. Photos of people doing walking meditation are scattered throughout. The first half consists of an introduction and instructions on ways to use the breath. The second half deals with walking in difficult times followed by deeper thoughts on practice, and a closing section of poetry.

I recommend this book to anyone on a spiritual path who wishes brief but deep instruction in a practice of walking. Some of this wisdom will not be obvious; you will have to walk to find it.

—WESLEY LACHMAN

From the Center Library Director:

At last the library is again able to offer drop-in hours on Sundays.

Two Sundays per month, the 2nd and 4th Sundays (see the calendar for more information) we invite you to stop by, sip some tea, relax, and check out some of the newest DVDs and books in our collection.



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Meeting address: 1571 Buck St., Eugene, Oregon *until October 1, 2008 – see Calendar Page for information*
Web address: 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

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."

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CSS CALENDAR

SEPTEMBER 2008 – JANUARY 2009

SEPTEMBER 2008

Sunday	Monday	Tuesday	Wednesday
	1	2 CLOSED	3 CLOSED
7 CLOSED	8	9 CLOSED	10 CLOSED
14 CLOSED	15	16 CLOSED	17 CLOSED
21 Talk * 11 am	22	23 CLOSED	24 Practitioner 7:30
28 Talk 11 am	29	30 Library 6:00–8:30	

* NO VIDEO

OCTOBER 2008

Sunday	Monday	Tuesday	Wednesday
			1 Practitioner 7:30
5 Video* 11 am	6	7 Library 6:00–8:30	8 Practitioner 7:30
12 CLOSED	13	14 CLOSED	15 CLOSED
19 CLOSED	20	21 Library 6:00–8:30	22 Practitioner 7:30
26 Talk 11 am Library 2-4:30	27	28 Library 6:00–8:30	29 Practitioner 7:30

* **BERNARD GLASSMAN: Instructions to the Cook**

In this video, activist Zen master Bernard Glassman uses the analogy of cooking a meal to give instructions for living life in a way that matters to oneself and others.

NOVEMBER 2008

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

* **The Jew in the Lotus**

This video tells the story of how author Rodger Kamenetz came to write about an historic meeting between a group of Jewish rabbis and the Dalai Lama of Tibet, as part of his own spiritual journey from crisis to redemption.

DECEMBER 2008

Sunday	Monday	Tuesday	Wednesday
	1	2 Library 6:00–8:30	3 Practitioner 7:30
7 Video* 11 am	8	9 Library 6:00–8:30	10 Practitioner 7:30
14 Talk 11 am Library 2-4:30	15	16 CLOSED	17 Practitioner 7:30
21 CLOSED...	The Center will only be open this week on THURSDAY, CHRISTMAS DAY, for a Special Talk 11 am		
28 CLOSED	29	30 CLOSED	31 CLOSED

* **NISARGADATTA MAHARAJ: Awaken to the Eternal**

Filmed in Bombay, India, this documentary contains rare footage of the great Hindu sage who talks about the obstacles that keep us from realizing our true Self.

JANUARY 2009

Sunday	Monday	Tuesday	Wednesday
4 Video* 11 am	5	6 CLOSED	7 Practitioner 7:30
11 Talk 11 am Library 2-4:30	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	26	27 Library 6:00–8:30	28 Practitioner 7:30

* **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.

MEETING ADDRESS UNTIL OCTOBER 1ST*

1571 BUCK ST., EUGENE, OREGON

www.centerforsacredsciences.org



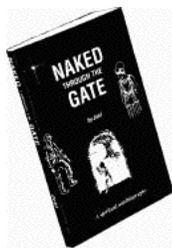
Phone: (541) 345-0102

***IMPORTANT NOTICE:** Starting October 1, all CSS meetings will relocate to **Tamarack Wellness Center** (683-7506), 3575 Donald St., Eugene. This includes Sunday meetings, Weds Practitioners Group and Weds Foundation Studies Group. **LTD Bus service: 24 Donald.** www.tamarackwellness.com for map/info.

Center Publications

For a complete catalog of our current publications and for pricing and ordering information, please visit our website at www.centerforsacredsciences.org

Book Publications



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

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

Audio Publications

Enlightenment

Consciousness Unveiled: Fred's Awakening

Fred Chambers, March 29, 2006.

Tape# 1915; CD# cd450; 61 minutes

Foundational Teachings

Four Kinds of Practice

Joel, June 26, 2005.

Tape# 1898; CD# cd400; 59 minutes

Mysticism and Society

The Feminine Face of Mysticism

Joel, July 31, 2005.

Tape# 1903; CD# cd413; 45 minutes

Aspects of Practice

Truth Has No Name

Todd Corbett, November 12, 2006.

Tape# 1928; CD# cd476; 69 minutes

Inner Renunciation

Joel, October 15, 2005.

Tape# 1944; CD# cd500; 62 minutes

Aspects of Practice—Devotion Series

Devotion #1: Verbal Prayer

Joel, October 16, 2005.

Tape# 1908; CD# cd416; 60 minutes

Devotion #2: Prayer-in-the-Heart

Joel, October 17, 2005.

Tape# 1909; CD# cd417; 62 minutes

New MP3 Audio CDs

Meditation Series

5 Talks by Joel on an MP3 CD, from the Fall 2003 Retreat:

#1: Concentration Practice; #2: Choiceless Awareness; #3: Liberating Thoughts, Desires, and Aversions; #4: Returning to the Source; #5: Doing Nothing

Joel, October 2003, \$20.

Devotion Series

7 Talks by Joel on an MP3 CD, from the Fall 2005 Retreat:

#1: Verbal Prayer; #2: Prayer-in-the-Heart; #3: Purifying the Heart; #4: Entering the Spiritual Heart; #5: Unceasing Prayer; #6: Silent Prayer; #7: Doing Nothing

Joel, October 2005, \$28.

DVD Publications

Shifting the Base of Reference

Joel, August 8, 1992; Great Space Center, Lone Pine, CA
#DVD-32; 67 minutes \$17.95*

Joel discusses two of Dr. Wolff's most important concepts: *shifting the base of reference*, and *substantiality is inversely proportional to ponderability*. These ideas served as steps to Dr. Wolff's own Recognition of that Truth which transcends all concepts and ideas, and Joel shows how they can be used as the basis for a meditative inquiry by anyone following a *jnana* path.

* Please note that while the quality of the audio is fine, some portions of the video display sharp contrast fluctuations.

Here and Now News Service:

Joel Interviews Franklin Merrell-Wolff

Joel, June 21, 1983; Great Space Center, Lone Pine, CA
#DVD-30; 70 minutes \$17.95

Readers of *Naked Through the Gate* know that during the final months of Joel's path, he took to the road, visiting spiritual communities and teachers to record the video magazine "The Here and Now News Service."

Meeting Franklin Merrell-Wolff, Joel recognized he was someone special and dropped the 15-minute "Here and Now" format for a longer interview. Today Joel says of this recording, "I didn't know the right questions to ask Dr. Wolff. I wish I'd thought to redo this video after my awakening." This film also has some spots of snow and segments of hand-held camera work. Even so, it's a fascinating document for those familiar with Dr. Wolff's work, or interested in the formation of Joel's teachings.

Final Thoughts: Keynote from the 2007 Franklin Merrell-Wolff Conference

Joel, June 9, 2007; Great Space Center, Lone Pine, CA
#DVD-171; 46 minutes \$21.95
