



# Center Community News

*The Newsletter of the Center for Sacred Sciences*

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### Summer Party Blowout

August 13th at Mora and Kent's Cottage Grove home, about 50 CSS-ers gathered to eat, schmooze, and mark the 27th anniversary of Joel's gnosis—which, as Joel always reminds us, was not "his" gnosis at all, as much as it is gnosis arising to all of us.

The blowout occurred when our faithful and favorite entertaining duo's amp blew out, putting an end to what had promised to be an exceptional set of songs this year by Lou and Vinnie Principe. That's what can happen when you get so much positive energy concentrated in one place.

Foundations Studies students were pronounced "graduates" by Vip Short, who assisted Matt Sieradski this year. Graduates were: Don Cross, Becky Lipton, Amy Greenwold, Richard Pomper, Oshrit Livne, Kathleen Daniel, Joel DeVore, Meg Jefferson, and Mike Barnes.

It was good to see out-of-towners and old friends, and we were graced with a glorious, not-too-hot afternoon and evening for the festivities.



*Impromptu singing group keeps us entertained after Lou and Vinnie's amp gives up*



*Joel DeVore and Jack Yousey ponder the nature of Reality*



*Schmoozing on the lawn – Ellie Parsons in foreground*



*Vip Short (right) officiates at Foundation Studies graduation*

*Many thanks to Jo Chambers for the party photos*

# Having No Head and Other Tales from the Heart

By Fred Chambers

*Anxiously awaiting the arrival of what?  
It's already here; our "eyes" are just shut.  
Be quiet and still, it will appear in a while,  
Lop off your head, and go out in style!*

—FRED CHAMBERS

My first experience of having no head happened on a meditation retreat several years ago. We had done a breath concentration meditation for a couple of days to focus attention and then moved on to choiceless awareness practice where we expand attention into the sense fields. I was fully attentive to a small pain/tension in my head. Suddenly, the pain disappeared and so did my head. This was a plain, simple fact; there was no emotion about this, either positive or negative; just clear, bright awareness remained.



*Fred Chambers is a CSS teacher and on the Board of Directors*

As the Buddhist sage Huang Po says, *The ignorant reject what they see, not what they think; the wise reject what they think, not what they see.* I wasn't ready then to follow the advice of Master Huang Po, so as thoughts arose again, attention became captivated by the thoughts and started to believe the stories that were being spun, and consequently it seemed like the head was firmly attached once again. It was soon after this retreat

that someone introduced me to the work of Douglas Harding who wrote a book titled **On Having No Head**. Here is what he said about his direct experience of realizing he had no head: *It took me no time at all to notice that this nothing, this hole where a head should have been was no ordinary vacancy, no mere nothing. On the contrary, it was very much occupied. It was a vast emptiness vastly filled, a nothing that found room for everything—room for grass, trees, shadowy distant hills, and far above them snow peaks like a row of angular clouds riding the blue sky. I had lost a head and gained a world.* Harding died in 2007, just short of his 98th birthday, but there is a website I recommend that contains numerous exercises he developed to give people a glimpse of the spacious experience of being without a head: <http://www.headless.org>. They are definitely worth a try. The Center Library also has a video and books by Douglas Harding that are quite informative.

Even when we have a glimpse, we dismiss this insight as having little worth because it seems there is nothing there and attention is conditioned to look for some-thing. But if we entertain the possibility of having no head, what are some of the advantages to realizing this? For one thing, we normally believe or assume that the mind is located within the head. If we're from Western cultures, especially, we believe or assume that all our thoughts arise from the mind. If there is no head, then how could there be a mind within it? If you start to grok this, then you can begin to intuit the freedom that would come from discovering that all thoughts are merely arising within awareness and don't belong to a "self." There would no longer be a need to protect or enhance a self that thought tends to reify. You could still postulate a mind, but it could only remain a postulation—concepts or thoughts that are arising—where? That is an excellent question to pursue. See if you can find wherefrom thoughts arise and dissolve. It is actually the clinging onto thoughts as having some permanent reality that prevents us from realizing the Truth in each moment. As Hindu mystic, Ramana Maharshi says, "The answer to your problem is to see who has it." A corollary to this is: Can there be a Knower of things? If there is no head/mind, who is the Knower?

Another advantage of discovering you have no head is that confrontation begins to crumble away. Douglas Harding describes it well: *Nearly everybody lives and dies thinking this is a face to face situation. In all the languages of the world this is a face to face situation. Now, I really look and I see that never for a millionth of a second have I faced anybody in my whole life. It has always been face there to space here for that face. If I could see my face now along with yours it would be a mélange of both of them, a soup. I wouldn't be able to see either of them. It's unimaginable, the face to face situation. It's quite unimaginable. And yet, in all languages, it is face to face. Nobody ever questions that. Well, my job is to question it, and say it's not only stupid, it's damaging—because it's confrontation. Look at the news, look at the papers, and see what is happening. Face to face can lead to confrontation, but it's never face to face. The 1st Person has never faced anyone. It's always been space for that face over there. This is so obvious. It's asymmetrical, not symmetrical.* The only thing I'll add is that when you discover the space where the head used to be and engage in a conversation, it is no longer your ideas as opposed to their ideas—it is just ideas arising in Awareness. Let's see if we can find any disadvantages to being headless. Some people are worried they won't be able to function after a realization of Truth, but as mystic philosopher Franklin Merrell-



Wolff said: *The final thought before the 'breakthrough' was the very clear realization that there was nothing to be attained. For attainment implied acquisition and acquisition implied change of content in consciousness. But the Goal is not change of content but divorcement from content. Thus Recognition has nothing to do with anything that happens.* So, everything arises as it did before, but now there is no self to grasp onto or push things away. To put it poetically, things are seen as divine sparks or like a rainbow—they have beauty and value but aren't taken as real. Then we can joyfully dance with whatever is arising. Everything is more intimate than ever, but no longer personal.

We usually feel quite attached to "our" head, so the thought of losing it can bring up strong emotions. Emotions such as fear or anger can arise, but this can be used to our advantage as long as we have the courage to face them directly whenever they arise; then we begin to discover the ephemeral nature of all emotions, and the wisdom that underlies them. This becomes a practice unto itself that I won't get into, but chapter 25, "Purifying Emotions," in Joel's book, **The Way of Selflessness**, is highly recommended.

I mentioned the heart in the title of this article, and I'll just leave that as a teaser for you to contemplate how that might fit together with the head. Some clues: I use Heart here as a symbol of Love; of Ultimate Reality. Is there a body/mind separation? Does the spaciousness we find where we thought the head was equate with the spaciousness we can find in the heart area?

May you discover your True Headless Nature, which is Consciousness Itself.

*I stepped into that one, the mouse said to the cat,  
While the magician pulled a rabbit from the hat,  
The cat bowed head and seemed to pray,  
Thanks for your sacrifice—  
The head rolled away.*

**(Poem by Gene Gibbs)**

## Remembering George Mottur at the Center



George P. Mottur died peacefully at 2:40 pm on Friday, July 22, 2011 at Sacred Heart Medical Center in Eugene, Oregon, of Amyotrophic Lateral Sclerosis (ALS or Lou Gehrig's Disease).

George was a member of the CSS Practitioners Group and regularly attended Center meetings

for over ten years, until just a week before he died. He was unable to eat, move voluntarily, or communicate for the last five years, and was transported to the Center via RideSource van.

The Center held a memorial service on Wednesday, August 3, 2011 at the Green Phoenix Institute, which was attended by many of George's friends and assistants over the years. Many people got up to speak about the blessings and teachings George brought into their lives.

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George's friend Jim Zajac, who was present at George's bedside when he died, spoke about George's life—his engineering work, his family, his many interests, and his incisive intelligence and sense of humor; and Joel reminded us of the ways that George was there for us as a friend and teacher. The service was recorded and will be available through the library later this year.

The following are comments made on the CSS Practitioner Internet Yahoo group:

*George, I'll miss your seashore breathing, with crashing waves, peaceful tidepools, rip tides and screeching gulls. Thanks for your strong presence without words, and the reminders you brought about the fragility and impermanence of our bodies.*

*George should be regarded as a great teacher. One could not help but wonder about the nature of consciousness when in his presence. Thank you, George.*

*Freedom. Liberation. Unbounded, unbonded. It's a great day for George.*

He is survived by his wife, Olya, and two daughters, Alicia and Amy.

*Godspeed, George. We'll miss you.*

# Sangha – One of the Three Jewels

## Why do we continue to frequent the Center?

**MEGAN GREINER**, our roving reporter, gives some background on this issue's question: *At a Community Night—when the Foundation Studies Group and both Practitioners groups meet together, and Joel joins the three teachers to sit at the front of the room to answer questions—one of the Foundation Studies members asked a question that gave me pause. Rich Pomper, who with his wife Amy has been coming to CSS for two years, said, “This question isn't directed to the guys up front, but to the rest of you. Why are you still here?” I felt it was a question worth pursuing. Why DO we still hang out at the center? And so I decided to put it to the “old-timers” to answer.*



**Tom McFarlane**, the ultimate “Old Timer,” has been affiliated with The Center since before it technically was a Center. He says:

It was back in 1987 when I was a mere 22 years old that I first met Joel and began a spiritual path, and the Center has been my primary spiritual community ever since (although my relationship with the Center was a long-distance one during most of the 90s when I lived in Seattle and the Bay Area). Now I'm on the Center's board of directors and also play the role of a teacher on occasion. Currently, I live in Springfield with my wife Agnieszka and four cats.

Why do I still come to the Center? In a nutshell, the practitioners at the Center are my spiritual brothers and sisters. I feel there is a special connection among us that is due in part to the sharing of deep spiritual practice for over 25 years. There also seems to be a mysterious element of the connection that is timeless. The Center is, for me, not just a Center for Sacred Sciences, but also a Center of Spiritual Life.



**Rich Marlatt** replies:

Yes, I am an old-timer at the Center. I've been coming here for about 14 years, and have attended more than 20 retreats. Previously, I attended Unity Church but was becoming less satisfied with positive affirmations and beautiful music: I wanted more.

Once I started attending the Center I developed a powerful longing for Enlightenment/Gnosis, and I devoured spiritual teachings and books like a starving man. I became a very devoted practitioner. Nothing seemed more important to me than this path I was on, and the Center was perfect for helping to guide me along the way. I had many powerful insights and experiences, and at times thought “this is It!” But not anymore. That blissful fount has all but dried up. I've become a poor practitioner: It's difficult to focus in

meditation and I don't have much interest in hearing teachings or learning new practices anymore. Life keeps rolling along, and it feels like an effort to plan ahead or to take anything very seriously, so I feel like I'm always trying to keep up.

But on the positive side there is more mindfulness, spaciousness and intimacy of experience.

So why am I still coming here? There is this gratitude I feel for how transforming the Center has been for me and others. There is also a deep appreciation for the selfless Teachers and the other Sangha members that I have shared this Path with over the years. And there is still some momentum left in this old-timer who likes to get another push now and then from listening to Joel or another Teacher at the Center.



**Jim Patterson** lives in Seattle and works as a chemistry instructor at the University of Washington and North Seattle Community College, and has been affiliated with the Center for 18 years.

Why am I still here?

I became acquainted with Joel and the center in 1993 through a mutual friend of Tom McFarlane. Tom loaned me Joel's autobiography (**Naked Through the Gate**), and I instantly felt connected to Joel's story and teachings. My first retreat was in the fall of 1997 and I have been attending both the spring and fall retreats ever since. Since I live in Seattle I haven't attended the center as a regular practitioner, but I try and stay connected by attending the retreats, and I try to come down and visit on a Sunday once or twice a year.

So why do I keep on coming to the retreats after all these years?

I still get much out of the retreats even though it's the same message and teaching time and again (I still shiver when I hear the opening Gatha at the start of all retreats). Each retreat is a little different and small insights are usually gained. I've always felt the long days of meditation were time well spent. I also feel that having a meditation practice with others is very beneficial to the practice. Everyone's silent presence in the meditation hall has always aided my meditations and provided such a wonderful 'space.' So I

## Sangha – One of the Three Jewels

keep going on these retreats and still find them valuable. Perhaps I'm a slow learner. I have a memory as a teenager of watching a TV movie about the life of Saul of Tarsus, and one line from this movie locked into my memory. Saul (Paul) was commenting how some people, like himself, find Christ "in a flash," while for others, it's a slow, life-long path. I never forgot this line, even then thinking to myself that I was the latter.

There are many opportunities to belong to meditation/spiritual groups in Seattle, but with CSS I've always felt connected to its basic structure and ideas. When compared to other groups, I feel that the Center is exceptional in the caliber of its teachers and teachings. I mainly feel the Heart and Awakenings in CSS are genuine, and to this day feel fortunate to have stumbled upon this path.



*David Cunningham lives with his wife Bailey in Anacortes, Washington. They have two grown sons who live in other parts of the country.*

I first met Joel in June of 1990 but didn't start studying with him until December of 1993. Since then my participation with the center has consisted mainly of going on retreat twice a year and making occasional trips to the Center

for short visits to talk with Joel. In my first few years of studying with Joel, I wrote him letters often to discuss my practice, and we'd talk on the phone to discuss what I'd written. In the last few years I write him only just prior to retreats, and we talk on retreat.

So after all these years, why do I still "hang out at the center"? Well, first, I have great love and respect for Joel. He's always been honest with me and seemed to have my welfare uppermost in mind when talking with me. He has always given me straightforward feedback that seemed very insightful and appropriate to my situation. His presentation of the teachings is still, for me, the clearest, most lucid, most integrated, balanced, and useful arrangement of the teachings I've found. As I've tried to put the teachings into practice, I've gradually found what they've described. At some point it was no longer an option, as "the way" seems to have taken over of its own accord. What else would you ask for from a teacher and teaching?

*Sheila Craven is another "old-timer" from Washington, but with roots here in Eugene.*

Why do I Hang Out at the Center? Because it feeds my spiritual needs, that's why. Mike and I were introduced to the Center in February 1996. That very first Sunday was heart-opening for me. Joel's words rang deep-down true.

Previously, we had gone to Unity Church in Palo Alto, although neither of us is Christian. The minister was truly



spiritual. We also attended a weekly meditation group that was more Hindu-oriented. The leader claimed to be a mystic. I didn't know what that meant.

When I heard Joel's description of Mysticism for the first time, I recognized that aspect of spirituality that spoke deeply to me. I was

hooked. We started to read recommended books, joined the Wednesday night Practitioners Group, practiced the Ten Selfless Precepts, and went on retreats.

Let me interject here that when we moved to Eugene from Sunnyvale, California, I began to experience SAD or winter blues. There were other pressures which led to mild depression. However, once my meditation practice took hold, the blues left me, pretty permanently, I should say. I attribute that to the practice of watching one's emotions, taking responsibility for one's life, and other of the many rich teachings at the Center.

We have since moved to Vancouver, Washington. What I miss the most is the Center, but we still attend retreats, participate in the newsletter, read the books, meditate sometimes, and go to Center celebrations. The Center is our spiritual family. What's not to love?

*So, there you have it! It would seem that we hang out at the Center for reasons that can be summarized by the Buddhist teaching of the Three Jewels (the Buddha, or teacher; the Dharma, or teachings; and the Sangha, or brothers and sisters traveling the same path). And, as Rich put it, "Besides, what else is there to do?"*

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### Tom McFarlane Wins Prize in FQXi Essay Contest

In the last issue of CCN we reported that Tom McFarlane had entered an essay contest sponsored by Foundational Questions Institute (FQXi) on the topic "Is Reality Digital or Analog?" and had made the cut as one of 35 finalists. In this issue we are pleased to report that Tom was awarded a fourth prize of \$1000 for his essay "The Distinct Nature of Physics and Cosmos."

In his essay Tom concludes 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.

Congratulations, Tom, and we applaud you for exposing some of the CSS worldview work to the scientific community.

Tom's essay along with peer comments can be read at: <http://fqxi.org/community/forum/topic/864>.



## Returning to the Source Spring 2011 Cloud Mountain Retreat

Heaven and earth last forever. Why do heaven and earth last forever? They are unborn, so ever living. The sage stays behind, thus he is ahead. He is detached, thus at one with all. Through selfless action, he attains fulfillment (**Dao De Jing**, ch. 7).

The Spring 2011 retreat, entitled “Returning to the Source” was the first experience of CSS-style withdrawal from the world for 9 of the 24 practitioners, as well as the debut of Matt Sieradski on the teacher's cushion. As teacher/mentor, Fred Chambers was resplendent in the co-pilot seat. Occasionally, he would add a point or two to Matt's teachings, but mostly just sat like a solid, unperturbed mountain.

With a steady and strong voice and a presence that was pervasive in the meditation hall, Matt guided us with a combination of patience and Zen-like immediacy. Occasionally, we heard the crack of his bamboo clapper, which snapped attention back to the present moment and away from the very occasional (ha!) wandering thoughts and drowsiness. Matt's background in the Daoist tradition and his sense of humor were welcome additions to the retreat experience. As the raindrops fell and we practiced returning to the Source, quotes from the Dao De Jing would float through the hall, guiding us deeper and deeper.

Return is the movement of the Tao. Yielding is the way of the Tao. The ten thousand things are born of being. Being is born of non-being (**Dao De Jing**, ch. 40).

—MIKE STRASBURGER  
AND RICH MARLATT



Photo, Jack Yousey

Front row: Jack Yousey, Rich Marlatt, Steven Pologe, Judith Hasbrouck, Tom Rundle

Middle row: Fred Chambers, Matt Sieradski, Amy Greenwold, Megan Greiner, Pat Munden, Annie O'Shea, Kathleen Daniel

Back row: Laurina Peters, Mark Hurwit, Rich Pomper, Joel DeVore, Jim Patterson, Mel Bankoff, Sally Snyder, Mike Strasburger, Mike Barnes, Vip Short

Not pictured: Don Cross, Becky Lipton

Never the Spirit was born  
Spirit shall cease to be never  
Never a time it was not  
End and beginning are dreams  
Birthless, deathless, and changeless  
Endureth the Spirit forever  
Death hath not touched it at all  
Dead though the house of it seems

—from the Bhagavad Gita, as quoted by Dr. Wolff when  
impermanence displayed

*Sent to the CSS Practitioner Internet Yahoo group by Matt Sieradski on hearing of George Mottur's death*

## CSS Study Groups Resume September 21

The two Practitioners Groups and one Foundations Study Group will commence with a Community Night, a joint meeting at GPI (Green Phoenix Institute), 352 West 12th Ave in Eugene, on Wednesday, September 21. Fred Chambers will teach the Foundations Studies Group, which will meet on Wednesdays at 7:30 at GPI. Matt Sieradski's Practitioners Group will meet on Mondays at 7:30 at GPI, while Todd Corbett's Practitioner's Group will convene at 7:30 at Tamarack Wellness Center at 3575 Donald St. in Eugene.

Practitioners may join either or both Practitioners Groups.

For the first half of the year, Matt's group will use a variety of practices to focus on subtle energy work with the ultimate goal of releasing the heart's restrictions that bind the central channel, then plunge into the direct pointings of Zen during the second half.

Todd's group will take up an investigation of intrinsic compassion, using Buddhist, Sufi, and Christian readings and practices of clarity and kindness.

Additional information on both Practitioners Groups can be found at the Center for Sacred Sciences website at [www.centerforsacredsciences.org/members/practitioners-group.htm](http://www.centerforsacredsciences.org/members/practitioners-group.htm).

*Obnubilation: an inability to perceive the obvious owing to a conditioned reflex which causes us persistently to look in the wrong direction!*

—Wei Wu Wei, **All Else is Bondage**

*WU NIEN is the presence of the absence of no-thought.*

—Wei Wu Wei, **All Else is Bondage**

*He is no fool who gives up what he cannot keep to gain what he cannot lose.*

— Jim Elliot, Christian missionary (d. 1956)

### NEW CENTER OFFERING: SATURDAY SITS

Day-long Sitting Meditations at GPI, facilitated by CSS teachers Todd, Fred, or Matt. Basic instruction, practice and dialogue. 9-4 pm with 1-hr lunch break. Suggested donation: \$20-50. Oct 22, Nov 19, Dec 17, Jan 14, Feb 18, Mar 17, Apr 28, May 19, June 9

## Snippets from the Great Space Center



*Photo, Mike Craven*

*Back Row: Sacha Stewart, Trudy Naylor, Mark Hurwit, Sheila Craven, John Williams, Jay McCandless, Marijke McCandless, Clivonne Corbett, Gene Gibbs, Fred Chambers, Vip Short, Sue Esch, Mike Craven*

*Middle Row: Tamara Cohn, Lisa Jaeger, Margaret Peterson, Eileen Peterson, Joel Morwood, Andrea Pucci, Hiromi Sieradski, Yesh, Eva Poole*

*Front Row: Teresa Eckland, Skye Milos, Tom McFarlane, Matthew Sieradski*

The annual summer Lone Pine Retreat, led by Joel and facilitated by Andrea Pucci for the benefit of her students, occurred June 24 to 28 this year at the Great Space Center, the former home of Dr. Franklin Merrell-Wolff, in the Owens Valley in California. A handful of CSS students also attended, many arriving from Eugene in the fabled Dharma Party Van after a sort of magical mystery tour where, Fred Chambers reports, “there was a lot of dharma and a lot of party going on and it was all arising in the one Spacious Awareness.” Below are comments from the CSS contingent:

### **Clivonne Corbett:**

I found this retreat to be conducive to tapping into one’s sense of space. The contrast of the vast blue sky, jagged granite mountains, and vast Owens Valley is gorgeously wonderful.

This was a fast-track teaching refresher on the five afflicted emotions, and a reinforcement of the techniques available to see through or transform them into the corresponding wisdom energies.

My heart is grateful for having had the experience of this beautiful space, sangha, teachings, teacher, and the boundless energy of Miss Andrea to bring us all together for practice and celebration.

Thank you all. I wish to express gratitude to all the beings that remind us that our true home is the place of no place where the negative can never, as Hiromi says, “harsh our mellow.”

### **Hiromi Sieradski:**

My second annual Lone Pine retreat started with intensity. My son was very sick and I had to leave before he got better. It was the perfect way to start learning to cope with afflicted emotions. We created the Dharma and party van by writing messages on our van. This set the tone for the retreat. Joel led amazing sessions. Andrea was a wonderful retreat hostess. It was a treat to be with so many awakened

beings in that spectacular space. I feel like I learned to live life fully. I will try to go to this retreat as often as I can.

### **Sheila Craven:**

Joel’s theme for this retreat was based on the Tibetan Buddhist teachings of purifying afflicted emotions, pointing out that most emotions are forms of energies which can transform to wisdom energies. This was our first experience in Lone Pine—an amazing space for such teachings. No matter how often I attend retreats, I’m amazed to hear old lessons in a new way. So glad we went!

### **Gene Gibbs:**

Working with emotions has probably been the most beneficial aspect of my spiritual practice. To me, it’s the nuts and bolts of the practice, sort of a demolition site, a place where the teachings can be applied to everyday life, and the story of “I” slowly dismantled. Dr. Wolff’s Great Space Center provided just the atmosphere needed to examine, yet again, my story fueled by emotions churning around and around and around.



*Photo, Tom McFarlane*

### **Tom McFarlane:**

Within the Great Space  
The Wind Whispering Wisdom  
A Great Wolff Laughing

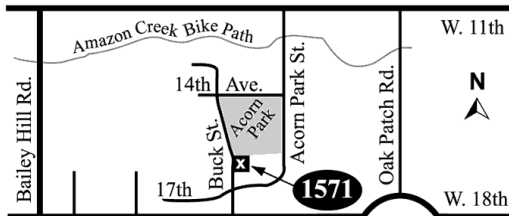


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## MISSION AND PROGRAMS

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.

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# CSS CALENDAR

## SEPTEMBER 2011 – JANUARY 2012

### SEPTEMBER 2011

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

\* **NO VIDEO**

### OCTOBER 2011

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

\* **DAVID LOY: Zen Philosopher and Social Critic**

A fascinating interview with David Loy who interweaves personal stories of his own Zen training with an incisive social critique of the modern world, based on Buddhist insights into the causes and nature of suffering.

### NOVEMBER 2011

Sunday	Monday	Tuesday	Wednesday
		1 Library 6:00-8:30	2 Practitioners 7:30
6 Video* 11 am Library 2-4:30 pm	7 Practitioners 7:00	8 Library 6:00-8:30	9 Practitioners 7:30
13 Talk 11 am	14 Practitioners 7:00	15 Library 6:00-8:30	16 Practitioners 7:30
20 Talk 11 am Library 2-4:30 pm	21 Practitioners 7:00	22 CLOSED	23 CLOSED
27 CLOSED	28 Practitioners 7:00	29 Library 6:00-8:30	30 Practitioners 7:30

\* **JOSEPH CAMPBELL: Masks of Eternity**

In this video, the last of a six-part series called The Power of Myth, renowned scholar Joseph Campbell discusses the relationship between time and eternity as viewed in various spiritual traditions.

Saturday Sits at Green Phoenix, Oct 22, Nov 19, Dec 17, Jan 14, Feb 18, Mar 17, Apr 28, May 19, June 9 (see p.6 for more info)

### DECEMBER 2011

Sunday	Monday	Tuesday	Wednesday
4 Video* 11 am	5 Practitioners 7:00	6 Library 6:00-8:30	7 Practitioners 7:30
11 Talk 11 am Library 2-4:30 pm	12 Practitioners 7:00	13 Library 6:00-8:30	14 Practitioners 7:30
18 CLOSED	19 Practitioners 7:00	20 CLOSED	21 CLOSED
25 Talk 11 am Library CLOSED	The Center will only be open this week on SUNDAY, CHRISTMAS DAY		

\* **Renewal**

Renewal is a path-breaking documentary that gives us for the first time stories of the emerging religious environmentalist movement in different traditions across the United States.

### JANUARY 2012

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

\* **The Transparency of Things**

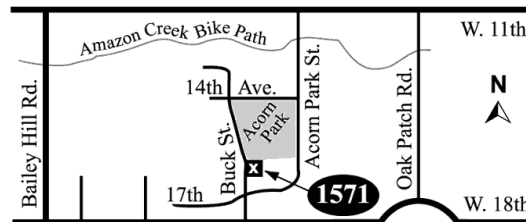
In this video-interview, nondual artist and teacher, Rupert Spira, discusses how formless consciousness manifests itself in every form of experience.

*View the calendar on the web!*

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

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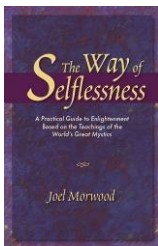
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## Center Publications

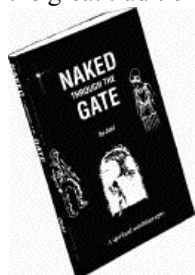
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### **The Way of Selflessness: A Practical Guide to Enlightenment Based on the Teachings of the World's Great Mystics**

By Joel Morwood, *Center for Sacred Sciences*, 2009, Paperback, 364 pages, \$27.95 (or from [www.Lulu.com](http://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**

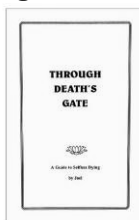
by Joel, *Center for Sacred Sciences*, 1985. Paperback, 262 pages, \$11.95

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/catalog.html>

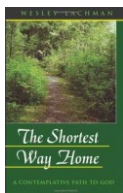
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## Book Publications by Members

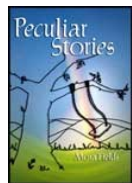
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### **The Shortest Way Home: A Contemplative Path to God**

by Wesley R. Lachman, *O Street Publishing*, 2008. Paperback, 136 pages, \$10.95  
[www.ostreetpublishing.com](http://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](http://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](http://www.lulu.com) and [www.amazon.com](http://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](http://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.

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## New Recordings

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<http://www.centerforsacredsciences.org/catalog.html>

### **New CDs**

#### **Nothing Attained**

Joel, 10/26/2008, 49 minutes

#### **Christmas Mandala**

Joel, 12/25/2008, 47 minutes

#### **Self-Surrender and the F-Words**

Fred Chambers, 6/12/2009, 42 minutes

#### **Resting in Impermanence**

Todd Corbett, 10/25/2009, 50 minutes

#### **Spiritual Psychology 101: Buddhist Perspective**

Fred Chambers, 1/31/2010, 65 minutes

#### **Spiritual Psychology 101: Jewish Perspective**

Fred Chambers, 3/21/2010, 48 minutes

#### **Matt's Awakening**

Matthew Sieradski, 4/28/2010, 56 minutes

#### **From Bardo to Awakening**

Todd Corbett, 6/30/2010, 55 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**