



# Center Community News

*The Newsletter of the Center for Sacred Sciences*

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## Holiday Party

Kid and family energy enhanced the vibes this year at the annual holiday get-together on December 17<sup>th</sup>. Around 80 people showed up to eat, schmooze, share music, and celebrate a noteworthy birthday.

With regular performers Vinnie and Lou Principe unavailable this year, we relied on attendees for the evening's entertainment. Tom McFarlane reports that Wesley Lachman "selflessly complied with popular demands for an encore performance of his classic rendition of *The Story of I* (to the tune of Roger Miller's *King of the Road*). Illustrating Joel's teaching that spiritual insight comes when the 'Story of I' is interrupted, Wesley stopped the song at various points, revealing the 'gap' between thoughts. It is not yet known how many party-goers were Awakened during those precious opportunities, but we bow to Wesley in gratitude for his selfless and entertaining teaching."

Wesley's wife Sharry delighted everyone by presenting a large, delicious, and many-candled Sweet Life cake to mark the occasion of Wesley's 75<sup>th</sup> birthday.



*Hiromi and Olivia*

Fred Chambers received a teaching in compassion from Olivia, three-year-old daughter of Matt Branham and Laura Oliver. "She was sitting on the floor watching the musicians warm up, and I knelt down to talk with her and spilled some red wine onto the floor. I said, "Oh, no. I spilled the wine." She looked at me and said kindly, "That's ok." He also

reports conducting a conversation with Araksia, the 7-month-old daughter of Sophie and Anthony, in Raven language. While the children are doing fine, some of us are starting to worry about Fred.

Hiromi Sieradski was happy to see so many munchkins, predicting that "kiddie tables will continue to get bigger."

Jack Yousey wowed us with a sax solo, and sweet-voiced Annie O'Shea and husband Michael Augden led us in songs, some holiday-themed like the new carol "Trek the Malls" (lyrics by Vip Short).

Jim Zajac pronounced the evening "a wonderful reminder of how much love and affection open up when I get around all my fellow seekers."

Rich Marlatt described the evening succinctly: "Mingle, talk, drink, repeat."

Janet Black graciously shared her favorite quote of the evening: [spoken with New York accent] *It's not my daaawg, it's Jennifer's daaawg!*

## CSS and Green Phoenix to Host David Loy

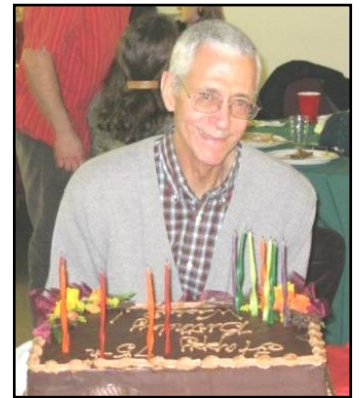
David Loy, professor, Zen teacher, and author, will offer a lecture called

**Healing Ecology: A Buddhist Perspective on the Eco-Crisis** on Friday, May 18. In this talk, Loy will present a parallel between what Buddhism says about our personal predicament and our collective predicament today in relation to the rest of the biosphere.

On Saturday, May 19, he will lead a workshop titled **Transforming Self, Transforming World**. Both events are offered free of charge, with dana gratefully accepted to cover travel and sponsoring expenses.

The location of both events is the Green Phoenix Institute, 352 W. 12<sup>th</sup> Avenue, Eugene. The May 18 lecture begins at 7 p.m., and the May 19 workshop runs from 9:30 a.m. to 5 p.m. Due to limited seating, only the first 50 people will be admitted.

More information on these events is available at the CSS website at [www.centerforsacredsciences.org/events/david-loy-lecture-and-workshop.htm](http://www.centerforsacredsciences.org/events/david-loy-lecture-and-workshop.htm).



*Wesley's 75<sup>th</sup>*



*Robin, Niraja, Gene and Merry Song*

## Long Journey to Here

### CSS Practitioner Nancy Miller



If I try to establish a theme that runs through my life, it would be searching, exploring, trying to find a place I belong.

I grew up in Birmingham, Michigan, a conservative upper-middle-class community north of Detroit. My parents had a difficult time and escaped their pressures by drinking. I had little supervision and spent most of my time alone, exploring the lake near my grandparents' house, roaming in the woods, riding my bike for miles. As a very young girl, I experienced several dangerous and unsavory incidents with neighborhood boys and even a cousin.

Singing became my passion. It helped me establish ethics and behavior which kept me out of trouble. The Presbyterian church was my home, not because I felt any religious fervor (the church seemed hypocritical), but because I loved the music and singing in the beautiful sanctuary. When I wasn't singing, my nose was in a book.

In 1961, I went to Germany as an exchange student. I lived with a family that adored me, opening my eyes to the non-supportive situation in my own family. It was extremely difficult to return to the US.

In college I had my first exposure to non-dual thinking in a Comparative Religions course. It excited me, but there was no place to go with the ideas once the class ended. I dabbled in self-hypnosis and had several out-of-body experiences. I flirted with drugs and alcohol. With my college glee club, I traveled to Puerto Rico, and after graduation I returned there to teach 6th grade. I became very close to a Puerto Rican family; Mama, a devout Catholic, taught me about kindness and the potential power of religion in life. But I was too unsettled to embrace any such structure. I left Puerto Rico to pursue a master's degree and to teach English in New York City.

I then began three years of travel—teaching in Spain, back to Puerto Rico, and then several years around the US with my first husband and baby, selling fine art out of the trunk of our car and playing tennis. For a while I studied self-hypnosis from a paperback, my first brush with meditation. After those three years we divorced.

More searching. I met my husband, Neal, in Chicago. We renovated Victorian buildings together as general contractors,

which I then managed. At one point I managed 350 apartments in 8 separate buildings. I was too busy working and raising 3 daughters to think much about anything spiritual, although I did read the Seth books, studied extensively with the Jehovah's Witnesses, did the Course in Miracles, and had several deeply insightful and frightening self-hypnosis sessions.

It was only after we moved to Eugene in 1988 that my life began to turn around. I counseled with a wonderful man, Jerry Saltzman, and then became involved with the Re-Evaluation Counseling (peer counseling) community. I learned how to listen effectively and to encourage the expression and discharge of deep feelings. I love my peer Counselors and gained the understanding that I am not alone in my suffering. I thought I had found my place, but as usual, things changed.

I met Rich Marlatt through physical therapy, who suggested CSS and meditation. Two years ago I took the Foundations Studies course, taught by Todd Corbett. This was my first exposure to non-dual ideas and to meditation practice. All of this felt comfortable to me, natural, and took me to a deeper place. My experiences in Foundations Studies confirmed my interest in the Center.

This is my second year in the Practitioners Group. It's been helpful to see that meditation can be approached in different ways. I've appreciated getting closer to people in the CSS community.

I find meditation to be grounding, and I know when I get confused there is a way back to equilibrium. The non-dual vision makes more and more sense, and I appreciate the guidance available to me. My whole perspective on everything has changed. It's been such a gift! Maybe I have found an answer. Whatever happens, there is no place to go anymore. My place is where I am at this moment.

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### Congratulations to Maggie Free and Marvin Margolis!

On Sunday 27 November 2011, one of the Center's original founders, Maggie Free, married Marvin Margolis in a traditional Jewish wedding ceremony held at the Eugene Hilton. Center members Joel, Jennifer, Tom, and Robin celebrated the occasion together with families and friends of the bride and groom. On behalf of everyone in the Center community, we wish Maggie and Marvin all the happiness in this world and beyond!

*Maggie, Joel and Marvin*



## Judith Hasbrouck, Center's Latest Distance Studies Grad

I was born into a family who gave me, not a silver spoon, but a golden key. This golden key, my mother explained, was the Theosophy which my four grandparents explored and later expanded into Hinduism and Buddhism. It was a key to the wisdom of the East and eventually, through my mother, the wisdom of all the mystics of all the traditions.

As a child, I was encouraged to feed the spiritual hunger I felt to understand existence at a deeper level. I was mostly drawn to Buddhism yet was repelled by the Buddha's teaching, as I read it, that desire was the cause of all suffering and must be rooted out. "What about the desire for Truth and Peace and Beauty and Justice and Love?" I asked. I also learned about the Holocaust and the atomic destructions of Hiroshima and Nagasaki. I could not accept my grandmother's explanation that such events were karmic punishment for the victims. Finally, I buried that golden key and ventured out into the "real" world, to build a career and a life in the insane society I needed to live in.

At times, I pulled the golden key out and tried again to find some meaning to life's mysteries, only to bury it again, unsatisfied.

Finally, in 2008, I felt compelled to try again. My mother had been involved with the Center for Sacred Sciences for almost a decade. I began to drive down to Eugene whenever possible, from my farm outside of Portland, to attend the CSS services. And finally, in 2009, my mother handed me a copy of "The Way of Selflessness: a practical guide to enlightenment." In that book, Joel explains how the old translations of Buddha's teachings were wrong. When Siddhartha instructed to root out "desire," the original Pali should have been translated as "selfish desire." Eureka!!! And Joel explained how karma is not a punishment, but the inevitable result of selfish action. Eureka!!!

I learned about the CSS offering of a Distance Studies course, based on "The Way of Selflessness," and selections of Joel's talks, and carefully selected supplemental readings to accompany them. I signed up in August, 2010, and was assigned Rich Marlatt as a mentor. For the next 18 months, this was the primary focus in my life.

While I've had many fascinating life experiences, embarking on this study was the most exciting undertaking I've done. The clarity and logic of the sequential practices—from concentration to choiceless awareness to returning to the source, with the critical "cultivating love and compassion"—are priceless. And the corresponding talks—especially "Self-Inquiry," "Expectations," "An Anatomy of Awakening," and the series on "Transforming Emotions"—were life-changing.

Month by month, I was filled with more gratitude—to Joel, for writing his book and recording his talks; to Jennifer, for her support and amazing library; to my mother, for introducing me to the CSS; to Fred, for his quiet ad hoc guidance. And, of course, to Rich Marlatt, who walked the path with me, with so much patience and compassion and wonderful subtle insights shared.

Now that my Distance Studies have ended, I am just continuing on, with no real break. I do precept practices and analysis each morning and a private vow: "I vow to perform

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my activities today in service to others and for the common good," plus formal meditations and continual informal practices (including Effortless Contemplations) throughout the day.

This is my life now. I would not want it any other way.



Judith Hasbrouck

#### **NEW CENTER OFFERING: SATURDAY SITS**

Day-long Sitting Meditations at GPI, facilitated by CSS teachers Todd, Fred, or Matt. Basic instruction, practice and dialogue. 10 am-12:30 pm & 1:30-4 pm, attend either or both sessions. By donation. Upcoming sits: May 12, June 9, September 22.

# Sangha – One of the Three Jewels

## What role has suffering played in your life, and how does it relate to compassion?

CCN Roving Reporter Megan Greiner reports: *Todd's Practitioners Group this year has been examining suffering, that of ourselves and others. For the past several months we have been cultivating a renewed sense of kindness and compassion through the formal and informal practices of tonglen. Todd's course outline reads: We will be taking up a deepening investigation of intrinsic compassion—our own fundamental essence—facilitated through practices of clarity and kindness and through select readings of mystics of various traditions (Buddhist, Sufi and Christian). Through the eyes of compassion, all nuances of dualistic grasping are effortlessly transformed and re-cognized nakedly; seen not as error, but as enlightened nature itself. We come to see that our own ignorance is not something to eschew, but rather to embrace fully within the timeless presence of its arising.*

*"Hmm..." I mused. "Dualistic grasping? ..." I remember at my first retreat, more than a dozen years ago, the teacher remarking that I was full of dukkha (dissatisfaction). My mind disagreed.*

*She was right, of course. It's taken me awhile to realize that all of my suffering, arising from the loss of my marriage, my dogs, my career, my home, my health, my ability to walk in the woods or along my beloved seashore, (or indeed to walk at all), was brought about by my own ignorance of who I really am. It's taken even longer to learn to be compassionate with the suffering of "others." And it hasn't been until recently that I can look with gratitude on my life, seeing all the losses as gifts.*

*I've been pondering the words of the 8<sup>th</sup>-century Indian saint, Shantideva:*

*Whatever joy there is in this world/ All comes from desiring others to be happy/ And whatever suffering there is in this world/ All comes from desiring myself to be happy.*

*I asked folks from Todd's Practitioners Group: What role has suffering played in your life? How does this relate to compassion? Has Todd's group contributed to the way you view your own suffering or that of others?*



*Carol Lynn Cofer (Bates) lives on a farm outside of Brownsville, '50s and '60s. She has attended the Center since 2006 and took the Foundations Studies class with Fred Chambers. She is a grandmother who works from home. She has enjoyed raising or helping to raise children since 1970. Carol owns/manages a HUD-subsidized apartment complex for the elderly and a 117-acre farm, raising grass hay, mules, and Dexter cattle. She is active in the care of her aging parents.*

The Story of Carol is on hyper-drive and very distracting... again... still... whatever... I've had my share of suffering in life, including a recent divorce. I credit Todd and Fred as well as Joel, Pema Chodron, Adyashanti, and Eckhart Tolle for my insights. In Todd's practitioners group we are practicing tonglen to break through the human conditioning that keeps me/us stuck in samsara. Breathing in my own and well as others' suffering first proves (to this body-mind) that there is something *here, now*, bigger than the suffering, and second, when acceptance is recognized/realized, and the out breath has changed to love, the story line changes, and suffering disappears.



*Gene Gibbs is a long-time practitioner at the Center and divides his time between his place in Cottage Grove and a room he rents in Eugene.*

Suffering has played a role on my path, and is a big reason I was drawn to the Center. Early on at the Center Joel said, "The stronger the sense of self, the more you will

suffer." This really stuck with me, and in my case was quite true. With a strong, concrete sense of self, there was a large target for suffering to stick to. I also found it difficult to have compassion for the suffering of others when I was so wrapped up in my own suffering. Boy, does that sound familiar!

So suffering has been a strong motivation to end my own suffering, and to get in touch with the compassion we all have, for the suffering of others. Many of the teachings and practices presented at the Center, and in Todd's class especially, are designed to cultivate love and compassion and, in turn, weaken this solid sense of self.

Tonglen (sending and taking) and contemplating impermanence, combined with other practices geared at dismantling this self, have slowly yielded some freedom from the tyranny of self. Without the constant effort to protect what doesn't exist in the first place, love and compassion are free to flow outward.



*Richard Pomper is a licensed Marriage and Family Therapist at Eugene Relationship Counseling, located a block from Green Phoenix Institute. He also works at McKenzie Willamette Hospital as a Mental Health Evaluator. Richard and his wife Amy have two college-aged children.*

Suffering has played a crucial role in my life. My class with Todd has helped me channel my experience with suffering into my role as a Marriage and Family Therapist and Mental Health Evaluator. Todd has inspired me to be more vulnerable with my clients. I use techniques similar to some CSS concepts: cognitive fusion (believing our stories) and experiential avoidance (distraction/avoidance of pain). When working with someone especially challenging I have started using tonglen practice—

## Sangha – One of the Three Jewels

breathing in their suffering, breathing out compassion. I've found that even when clients are in the depths of tremendous pain and suffering, there's an opportunity to find meaning and to live a richer life. Helping people to accept and take responsibility for their own suffering gives purpose to my life.



*Barb Dewey has been a member of the CSS Sangha on and off for 25 years. Retired for three years, she has lots more time to practice and finds that commitment has had positive results. Her husband says, "All you do is practice," which she claims isn't actually true, "but I find that practice has become the #1 priority in my life."*

Like many people, the motive that drove me to spiritual practice 25 years ago was emotional and psychological suffering. I felt completely lost and helpless and had no idea where to turn. When I discovered CSS, it was like a lifeline for me. I had no idea what the heck Joel was talking about in the early days, but I had nowhere else to go, so I stuck around. I was desperate.

Based on years of teachings and admonishments to practice and "discover for yourself," I now have tools and a much deeper experiential understanding of what suffering truly is, what causes it and how to work with it. Compassion for myself and others has deepened as I understand and experience the ripening of karma and the similarity of our suffering as being the human condition. But we aren't helpless. We aren't doomed to suffer on and on. It has been my experience that with a qualified teacher and guide and a committed practice, happiness has steadily increased and belief in the possibility of attaining enlightenment has grown stronger.



*Mark Hurwit's life experience has been interesting, varied and blessed. Having lived in seven different areas (including over seven years in Israel), traveling extensively and sampling many philosophical and spiritual traditions, he was drawn to Eugene, like a moth to a flame. Or as water runs downhill. Or as...well, you get the idea. He's been a member of CSS since 2008.*

While there are many levels of suffering—and I have experienced several extreme occasions of it—my life seems to be mostly filled with more frequent and less intense challenges. ("Suffering" might even be too strong a word.)

But there are also different kinds of suffering. I'd call one self-induced or intentional suffering...like taking a cold shower when I'm feeling depressed, or getting up early to sit or exercise when part of me really doesn't want to. This is the kind of suffering we accept because we know, in the larger scheme of things, we'll be better off for it.

Then there is the suffering that comes to me unbidden (and often unwelcome), seemingly from the outside. While I can see that growth happens through life's challenges, it's also clear that it does more when I can adopt that first, intentional kind of attitude.

Ultimately, both kinds of suffering require a shift in perspective...an opportunity to surrender when "I" am not getting my way. While not "Enlightenment," these (all-too-impermanent) shifts into acceptance and feeling partake of the enlightened state and, giving us a taste, gently help move us along towards it.

And, as this relaxing is also what helps when I find myself reacting to other people or worldly situations, touching that stillness strongly brings up the compassionate reminder that the negative behavior of others stems from their own suffering and imbalance. When that awareness is there, shifting into loving kindness is effortless... not even a choice I have to make. Todd's class is all about increasing the awareness of this process, through a diverse sampling of inspiring and insightful readings, and practicing as a group with the very focuses and teachings that further us on this path. I am really very grateful to be steeping in such a rich sangha-broth.



*Peggy Prentice grew up in Indianapolis, IN. She studied visual art, with degrees from the University of Arizona and the University of Colorado. She has taught drawing, printmaking, and artist-books at Purdue University and the University of Wisconsin-Milwaukee. Peggy came to Eugene in 1986 to teach printmaking, drawing, and artist-*

*books at the University of Oregon. She recently retired and continues to work in her own studio. She also enjoys playing the Celtic harp and her recent addition of the baritone ukulele.*

Todd Corbett's practitioners class this year is about lessons in compassion. We have brought those lessons into our daily meditation practice and into our daily lives. We often don't recognize our daily suffering when it is so habitual that it is subtly included in how we experience the day. Just the simple act of experiencing others as objects labeled in the mind as teacher or gardener (the other), is enough to cause our suffering through a lack of compassion and empathy. We automatically feel cut off.

I am very aware of the impatience I often have when driving and my tendency to view others in cars around me as objects of frustration. After reading Todd's handout "How Can I Extend Love to Someone Who Has Hurt Me?", an excerpt from **Awakening Through Love** by John Makransky, I began to practice noticing when I labeled others as objects. I then simply stopped thinking. My attention still on the person, I instantly knew a heart-felt love or compassion for/with the person. A mental activity which previously had my attention shifted to an awareness of being our humanity, and a sweet love was experienced. This is compassion. It has been a beautiful lesson for me.

# The Play of Suffering and Compassion

by Todd Corbett



Todd Corbett

We all know the experience of suffering: from subtle to horrendous, it is the feeling that something has to change in order for us to be happy. It is the need to get away from that which we don't like, or to grasp what we do like. More directly, however, suffering is the associated conviction that we can attain happiness through striving for it. But, paradoxically, true abiding happiness is not to be found this way. We can

and do experience periods of relative happiness through striving, but these are transient because they are contingent upon circumstances which are always shifting and changing. The real cause of suffering does not pertain to worldly events or situations, but rather to a pervasive sense of isolation, which is the actual driving force in the struggle for happiness. This is a spiritual problem, and in our attempt to struggle for resolution through worldly means, our sense of spiritual isolation can become even more deeply entrenched.

Compassion, on the other hand, appears as an inherent empathic regard for suffering; it can be characterized as both a sense of outward kindness and, more subtly, as sublime spaciousness. It manifests out of the non-dual nature of form as a passionate spiritual counterbalance to our suffering sense of isolation.

The experience of separateness arises from a simple perceptual error in primordial Consciousness in which one of these multitudinous forms is experienced as separate from itself. This imaginary distinction is perceived as separate from that which is aware of it and thereby suddenly veils inherent unity. In this simple misattribution, in which Consciousness perceives something apart from itself, the experience of a 'subject' is cognized as distinct from its 'object.' This distinction, though imagined, becomes the basis for the experience of suffering as this imaginary 'subject' struggles to feel whole while simultaneously protecting itself from that which appears to be foreign and threatening.

This conflicted sense of isolation becomes an ongoing cascade of imaginations as it seeks to define its self-identity as real and complete in itself. It does this through an impossible struggle for happiness based upon affirmations and negations, which veils the reality of underlying abiding happiness. This struggle, made up of self-centered likes and dislikes, comes to

manifest as a spectrum of afflictive emotions such as craving, jealousy, pride, anger, and depression, all of which we struggle to resolve.

The spectrum of suffering emotions arises out of a sublime sense of isolation, which manifests as fundamental restlessness in this moment and gives rise to these experiences of obsessive craving and profound sorrow. Yet despite the ignorance and potentially horrendous difficulties it engenders, suffering turns out to be our foremost spiritual teacher and, if we listen to it, becomes a direct guide back to wholeness and truth. Here, we can discover the actual unity of suffering and compassion within direct experience. Compassion arises within suffering as attention is relentlessly returned to the fundamental predicament of unhappiness. Here is where a committed practice of meditation and contemplation can serve to bring increasing clarity and discernment.

Such practices really captivate our attention when we discover that suffering always arises from a mental outlook that is in fundamental conflict with the way things are. How are things? Anandamayi Ma, a Hindu sage of the last century, tells us that "Everything in this world is transitory. So also worldly happiness: it comes and the next moment it is gone. If permanent abiding happiness is to be found, that which is eternal will have to be realized."

She lays it out plain enough. We need to realize that which is eternal in order to find real happiness! This may sound daunting, but keep in mind that the eternity she is speaking about is our own true Self. To find abiding happiness, we need only to discover, uncover, and unveil this true Self by embarking on a compassionate journey into the suffering sense of who and what we have taken ourselves to be. Happiness is not some rarefied state. It is our nature right now, in the midst of whatever suffering we seem to experience. Our nature is already whole. The isolated sense of separate self, which is made up

of all the ways we resist suffering, is the very filter that prevents us from recognizing this abiding happiness.

It is ultimately in seeing directly the futility of the struggle to resolve unhappiness that we begin to surrender the effort to do so. It is this dawning wisdom that ultimately gives rise to compassionate surrender while simultaneously providing us with a direct pathway to wholeness.

This pathway to wholeness is through compassionate embrace of these states that we struggle to avoid. Through intrinsic compassion we discover the willingness to recognize and feel this which we resist, and in so doing, allow it to be recognized as 'sameness' or 'wholeness.' Compassion is the willingness to be present within an afflictive emotion as it arises

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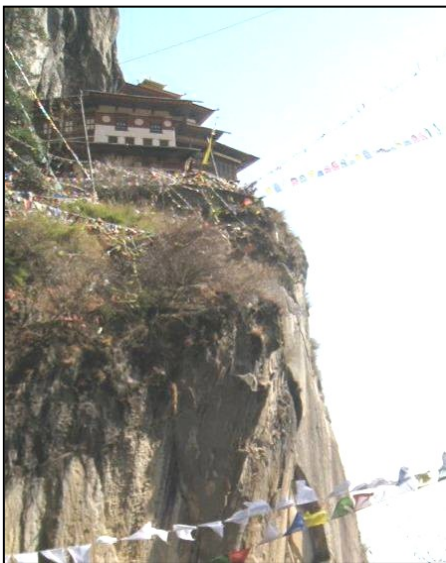
**The real cause of suffering does not pertain to worldly events or situations, but rather to a pervasive sense of isolation, which is the actual driving force in the struggle for happiness. This is a spiritual problem, and in our attempt to struggle for resolution through worldly means, our sense of spiritual isolation can become even more deeply entrenched.**

and to allow it to show itself, and to witness all the ways we resist. Listening is the key. When we listen to the sorrow that arises when a loved one dies, for example, we recognize how we want to turn away from our sadness, not realizing that the sense of despair is actually a manifestation of our love. It is our loved one speaking to us, and it has only been our self-centered perceptions, beliefs and reactions that have prevented us from listening. In this way, through recognizing love in its most distressing forms, we begin to heal our hearts and to remove the layers of armor that have become the source of our isolation.

Through compassion, inherent unity is recognized within the transient nature of isolated forms. Because we are not so fixated on ourselves, we begin to feel the suffering of others more and more as our hearts open. We discover that our own feelings of sorrow are theirs, and theirs are ours. Sorrow itself is transformed as we discover there is no real separation anywhere. This is love; this is the happiness we seek. It wants nothing and thereby, has it all. It is through this boundless love that imaginary distinctions are enabled to return to their natural expression in abiding happiness.

Compassion is the willingness to be present within an afflictive emotion as it arises and to allow it to show itself, and to witness all the ways we resist.... through recognizing love in its most distressing forms, we begin to heal our hearts and to remove the layers of armor that have become the source of our isolation.

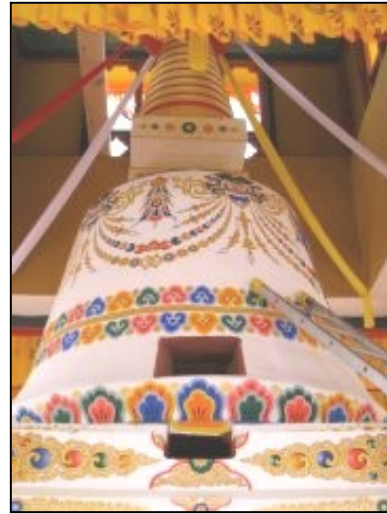
*Todd Corbett is a CSS teacher, currently teaching one of the Practitioners Groups, and leads occasional Center meditation retreats. An account of his journey is contained in the article [Awakened by Death](#), available on the CSS website.*



**Left:** Ceremonies and cremation took place beneath Taksang Monastery on March 3<sup>rd</sup>, 2012.

*Rinpoche was regarded as the re-embodiment of Longchen Rabjam (1308-1363), the Nyingma master who gathered and transmitted the oral and rediscovered lineages of the Great Perfection teachings.*

## Photos from Andrea Pucci's journey to Bhutan for the cremation ceremonies for HH Thinley Norbu Rinpoche



*Many thousands of devotees gathered in Paro Bhutan near to Taksang Monastery, to pay respects to HH Thinley Norbu Rinpoche and receive blessings with prayers to once again meet this most Precious Lama. There were hundreds of Chod Practitioners in many tents led in practice by venerable Chod Lamas. HH Dudjom Yangsi Rinpoche was there leading prayers. Many*

*great Lamas came to honor this beloved and great teacher. The Bhutanese community, police, and sangha worked selflessly to organize and accommodate. A city of thousands of devotees appeared in a miraculous dharma-expression display of harmony, devotion, gratitude, and respect.*

**Above:** Purkang where cremation took place

**Below:** Incredible organization. Such kind service for the thousands of practitioners who came from far and wide



**Left:** Daily Chod practice led by Chod lamas

*All photos by Andrea Pucci*



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Meeting address: 352 W.12<sup>th</sup> Ave., Eugene, Oregon  
Library address: 1571 Buck St., Eugene, Oregon  
Web address: [www.centerforsacredsciences.org](http://www.centerforsacredsciences.org)  
Phone: (541) 345-0102  
Postal address: 1430 Willamette St. #164  
Eugene, OR 97401-4049

## MISSION AND PROGRAMS

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

Among the Center's ongoing events are Sunday public services with meditations and talks by the Center's spiritual 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:

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

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# CSS CALENDAR

## MAY 2012 – SEPTEMBER 2012

### MAY 2012

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

**\* Brilliant Moon: Glimpses of Dilgo Khyentse Rinpoche**

This video chronicles the life of writer, poet, meditation master, and teacher to the Dalai Lama, Dilgo Khyentse Rinpoche, one of Tibet's most revered 20th-century Buddhist leaders.

### JUNE 2012

Sunday	Monday	Tuesday	Wednesday
3 Video* 11 am	4 Practitioners 7:00	5 CLOSED	6 Practitioners 7:00
10 Talk 11 am	11 Practitioners 7:00	12 CLOSED	13 Practitioners 7:00
17 Talk 11 am	18 Practitioners 7:00	19 CLOSED	20 Practitioners 7:00
24 Talk 11 am	25 Practitioners 7:00	26 CLOSED	27 Practitioners 7:00

**\* The Way of the Heart: Hazrat Inayat Khan**

This video traces the life and teachings of Hazrat Inayat Khan, the famous Indian Sufi master and musician who was one of the first to bring the message of Sufism to the West.

### JULY 2012

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

**\* Dharma Brothers**

This remarkable documentary follows a group of prison inmates, some of them serving life sentences, as they undertake a rigorous ten-day vipassana retreat in a maximum security Alabama prison.

### AUGUST 2012

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

**\* The Angel That Stands by Me**

In this video, Minnie Evans, an African-American folk artist, explains how all her vivid and colorful paintings are guided by an angel who, as a child, commanded her to "paint or die!"

### SEPTEMBER 2012

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

\* No video this month

*View the calendar on the web!*

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

**LIBRARY ADDRESS:**

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



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

Saturday Sits at Green Phoenix: May 12, June 9, Sept 22, 10-4, 1 hour lunch break (see p.3 for more information)

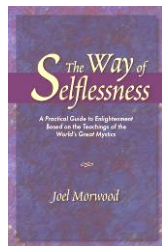
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## Center Publications

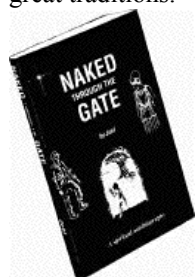
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### **The Way of Selflessness: A Practical Guide to Enlightenment Based on the Teachings of the World's Great Mystics**

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**

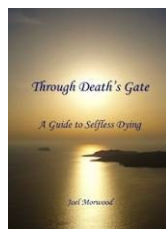
by Joel, *Center for Sacred Sciences*, 1985. Paperback, 262 pages, \$11.95

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, \$10.00

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



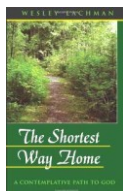
The above three books may be ordered at <http://www.centerforsacredsciences.org/>

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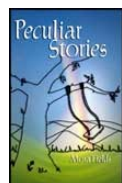
## Book Publications by Members

### **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](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.



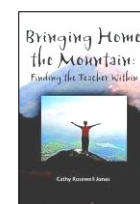
### **Peculiar Stories**

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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[www.centerforsacredsciences.org/publications/publication-catalog.htm](http://www.centerforsacredsciences.org/publications/publication-catalog.htm)

### **New CDs**

#### ***Investigating the Nature of Time***

Tom McFarlane, 11/13/2011, 44 min

#### ***How to Be Happy in the Hospital***

Joel, 9/11/2011, 52 min

#### ***Introduction to CSS: Mission, Programs, Teachings***

Tom McFarlane, 9/18/2011, 55 min

#### ***Striving for Happiness***

Todd Corbett, 6/26/2011, 45 min

#### ***Spiritual Ignorance***

Todd Corbett, 5/22/2011, 56 min

#### ***Oneness***

Todd Corbett, 2/27/2011, 51 min

#### ***What Is Spiritual Realization***

Matthew Sieradski, 2/8/2011, 63 min

### **Listening to the Stones Series: 8 Talks from the Fall 2011 Retreat**

*Learning to Listen*, Joel, 10/8/2011, 61 min

*Impermanence*, Joel, 10/9/2011, 58 min

*Emptiness of Objects*, Joel, 10/10/2011, 56 min

*Emptiness of Self*, Joel, 10/11/2011, 59 min

*The Nature of Consciousness Itself*, Joel, 10/12/11, 59 min

*Universal Sameness*, Joel, 10/13/2011, 59 min

*No Goal, No Boundaries*, Joel, 10/14/2011, 59 min

*The Great Perfection*, Joel, 10/15/2011, 57 min

**Listening to the Stones Series (above) is also available as an MP3 audio set**