



# Center Community News

Newsletter of the Center for Sacred Sciences

## We're IN! Celebrating Our New Home

Those of you reading this who do not live in Eugene, or have not visited our new home on Saratoga Street, are just missin' the party! It's a great, open space with lots of potential, and the planning/work on improvements is ongoing.

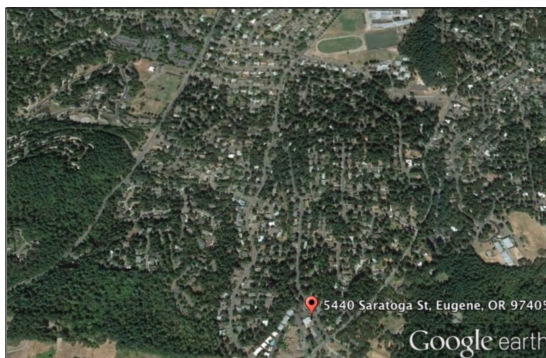
Already, in addition to our regular Sunday meetings, there are weekly practitioner classes, qigong and taiji, monthly full-day meditations, and more to come. And of course, the awesome CSS library will soon have its new home here as well.

But, as in all spiritual work, there comes a letting go of what we've become used to, and I know I'm not alone in shedding a tear at the loss of that great symbol of uplifting hope and aspiration: the basketball backboard. Yes, it's difficult, and our hall will just not be the same without it, but so must we all put away the things of youth.

Please watch for opportunities to contribute time or occasionally-needed materials. And don't forget the precept of Charity when considering that our new home is a long way from being paid for.



CSS open-house celebration, Jan. 26, 2013— A feast of good vibes





# New Ways of Observing the Self

by Amos Burr

I'm a CSS Distance Studies student in Australia, and have been a member of the Center since 2008. I recently attended a retreat here which helped bridge the retreat environment with everyday life, and Tom (McFarlane) and I felt it might be useful to share it with the CSS community.

The retreat was organized through a Theravadan society here, but led by a mendicant Buddhist monk (Venerable Amaranatho) who had left the monastic community after many years to give himself greater freedom in his practice and teaching. He used a variety of approaches towards exploring the "self," which had the overarching mottos of "Explore, Play, Love" and "Your Presence makes a Difference."

The schedule was not as grueling as in other retreats I'd done. In those retreats I had tensed up and forced myself to endure long uncomfortable sittings. Although this time I felt less external compulsion to meditate, I actually spent more time in meditation, as the drive was coming from within. With the attitude of "Explore, Play, Love" I tried to keep in mind the idea of observing conditioning rather than forcing myself to be a *better person*. Rather than judging, I was able to cultivate a curiosity that wanted to explore: "Why are these sensations 'good' and these 'bad,' and "What/who is this self you are protecting?" I think a key to this was keeping three similar phrases in mind: *Open your heart to the present moment, Say yes to the present, and Accept the teaching God is providing now.*

These allowed me to come back to my breath without generating a story and feeling impatient. The phrase *Let thoughts self-liberate* also helped, as it made me just watch rather than trying to push thoughts away. With this openness I was calm enough to be with pain that arose in my leg while sitting. I tried to open to it, and at first this would work; but then I would try to force this opening as a way to get rid of the pain (i.e. not *really* opening to it). I could physically feel my chest open and the pain subside and then the chest would constrict and the pain would return. Eventually I saw the sensations in my leg as a *teacher* and *friend*, and became curious as to what was so unbearable about these sensations. When I looked closely I saw the bare sensations of pressure, pulsing and warmth...

but nothing "bad." Over time it became weaker and attention could return to the breath, even though the sensations continued in the background.

Although most of the retreat was conducted in Noble Silence, there were two interpersonal sessions a day where we interacted in a controlled environment. First, we interacted in groups of three and then as a whole group.

**With the attitude of "Explore, Play, Love" I tried to keep in mind the idea of observing conditioning rather than forcing myself to be a better person. Rather than judging, I was able to cultivate a curiosity that wanted to explore.**

The groups of three in the first activity consisted of a speaker, a listener and an observer. During interactions, all participants were told to keep fifty percent of their attention inside and fifty percent outside. The listener would read a series of about five

questions to the speaker, with the speaker instructed to answer them from the present moment. On different days the speaker was instructed to focus attention on different areas (the head, the heart, the gut) and to give their answer "from" that region. The questions would relate to the area focused on, such as "What interests you intellectually?" (head) or "What are you passionate about?" (heart), etc. It was interesting to feel the difference in speaking from different parts of the body, and helpful to have practice in keeping mindfulness of the body while interacting. The speaker had ten minutes in which to speak, and then each participant rotated through the roles.

The listener did not respond to any of the speaker's monologue, but instead focused on keeping fifty percent of the attention inside and the other fifty percent on just listening to the speaker. Not being expected to respond really allowed the listener to pay attention more deeply, without needing to think of what to say next; and when the desire to speak did arise it was allowed to just pass. This was challenging at times, but it did show me how little attention I usually place on really listening, and how much thought is racing ahead to what I can say next.

—continued on page 4



## Effort and Liberation

by Matthew Sieradski

The issue of *effort* often arises for spiritual practitioners who are past the stage of intellectually accepting the view of nonduality, yet are still new to the practice of training the mind. This issue arises after we learn that our ego identity is unreal and that the sense of doership is a delusion, and therefore that we have no ability to will ourselves into enlightenment. However, the mystical traditions all attest to the requirement of spiritual practice in order to attain the goal of liberation. So although we cannot be happy as we are, we are stuck seeking for happiness with what we have.

This raises a contradiction which is twofold. On the one hand, there is the paradox that we are actually seeking our own annihilation. Under delusion, we fear suffering and death, and desire happiness; yet if we are clever, we realize that our desire for happiness is what is producing our suffering. So we find ourselves in the ridiculous position of desiring to be without desire. Upon further progress, it becomes apparent that the nature of the sense of self is to desire. Separation is unsatisfactory. Therefore, as mature spiritual aspirants, we realize that what is being sought is the end of our sense of a separate self. This is a problem for the ego, which will protect itself at all costs.

On the other hand, the second aspect of this contradiction is that we are required to discover our ego's inability to produce happiness through practice. We must hone our attention to the point where we witness firsthand the mind's trickery; otherwise we are actually practicing delusion, not liberation. The mind must find its limit for itself—it must reach the dead-end of its own undoing.

The mistake for those of us who believe that we have reached the stage of no-effort, yet continue to be miserable, comes from misidentifying the difficulty of controlling the mind with the impossibility of willing oneself into enlightenment. Certain advanced teachings tell us to release all effort, that effort is bondage. Ultimately, of course, effort is released when the delusion of doership is relinquished. This is the very end of the spiritual path, and culminates in the Bliss Supreme. As long as the mind remains impure and the deluded seeker suffers, effort is required to seek the source of mind and rest as the Self.

Ramana Maharshi, in the *Upadesa Manjari* (*Spiritual Instruction*), says in response to the question:

“Is the state of ‘being still’ a state involving effort or an effortless state?”

*It is not an effortless state of indolence. All mundane activities which are ordinarily called effort are performed with the aid of a portion of the mind and with frequent breaks. But the act of communion with the Self or remaining still inwardly is intense activity which is performed with the entire mind and without break.*

*Maya (delusion or ignorance) which cannot be destroyed by any other act is completely destroyed by this intense activity which is called ‘silence’ (mouna).*

Sri Ramana's answer points out a key to understanding the question of effort on the spiritual path. The ego fears the inevitability of its own destruction, and therefore resists spiritual practice. Initially it resists entry onto the path, but once entry is won by diligent persistence, the ego resists practice in more subtle ways. For the clever seekers among us, this resistance may arise as an intellectual defense against effort. The cunning ego convinces us that the difficulty we experience in calming our mind and seeking its source must be identical with the impossibility of willing ourselves into liberation. This cannot be farther from the truth. In fact, what happens to us is that we unwittingly nourish in ourselves a deep indolence, which acts as a powerful protection for the ego to prevent us from making any real progress in spiritual practice.

For those of us who find ourselves in this position, the best remedy is disciplined meditation. Inquiry at this point has reached a standstill. The clever mind is too complicated for inquiry to pick out the root and locate the source of the Self. The mind must be made pliable, calm, constant, and yielding to gentle attention. It is quite useful for those of us at this stage to practice breath-control (pranayama or qigong) to aid in quieting the mind and achieving calm-abiding states. Also, it should be noted that the requirements for renunciation of the thirst for sensual enjoyments, calmness of temper and kindness towards all beings, relinquishment of distracting activities, and a strong desire for final liberation, are all *absolute* requirements. Without these, the mind simply will never turn towards the goal.

Only once the mind has become calm can deeper levels of investigation be performed. We must watch constantly, in all circumstances, how our mind splits  
— continued on page 4

—*Observing the Self*, continued from page 2

The observer watched the interaction between both speaker and listener, with fifty percent of their attention, while also keeping fifty percent of their attention inside. This was similar to being the listener, but observing the interaction between two people also helped meditation by providing a model of the way the voices in my own head talk to each other. Observing, while in concentrated meditation, how the voices in my own head are like external people interacting with each other, helped me to see them as not my true self, and loosened my attention from them.

After all three participants had performed each role, the whole group formed a large circle in a space that Venerable Amaranatho said was inspired by George Fox and the Quaker meetings. We were instructed to speak into the circle from the present moment when we felt compelled to (rather than engage in a dialogue with others in the circle). This felt quite strange to me, and brought up my own attachments to doing things the “right” way and understanding things intellectually. Sometimes it was hard to see if my desire to speak was coming from a compulsion to be helpful, to fill the silence, or to try to make others think I was intelligent. At times I spoke, and at others I just observed the compulsion to speak and let it pass. It was interesting to watch the desire to speak arise, and then the mental process of “weighing” whether to speak and assessing the intention. I found that the decision to speak would then suddenly arise; but initially I was never exactly sure if I was going to act on the desire or not.

— continued on page 5

—*Effort and Liberation*, continued from page 3

experience into good and bad, favorable and unfavorable, pleasure and pain. We must see to the root of this dualistic activity of the mind and, through great insight, rest as the awareness that precedes and includes all such activity. Only through repeatedly resting as this awareness, completely mindful over a great period of time of all dualistic movement, can the source of the Self be discerned as transcendent of all dualities. And only through the whole-being movement towards maintaining this rest as the Self in all activities may the latent egoic tendencies be uprooted and the Final Peace be attained. Thus the goal of spirituality requires the supreme effort of committing our whole being to the path.

This quandary of misconstruing the difficulty of controlling the mind with the limits of egoic activity is just one of many side-steps along the path that are common to seekers. Modern culture, however—with its relative absence of deference to the sacred core of life, concurrent with its over-emphasis on intellectual gymnastics—leads many of us who discover the nondual teachings to reach this dead-end. Because there is little value put on the sacred life in our culture, many of us find no time for spiritual practice. Therefore we find it an almost insurmountable goal to actually practice breath-control or meditation to the sufficient degree required for progress. This is

**We can unwittingly nourish in ourselves a deep indolence, which can act as a powerful protection for the ego to prevent us from making any real progress in spiritual practice. The best remedy is disciplined meditation.**

unfortunate. And some of us, because we think that we know the truth through cleverness, convince ourselves that we have reached or at least come close to the goal, when in fact our minds are as disturbed by negative thinking as ever! This is the power of the clever ego’s reaction towards self-preservation.

If you wish to rest in your true nature which is Peace itself, then listen to the advice of those who have come before you, and put into practice the teachings

of the great mystics. Until your mind has attained the clear purity of constant, unwavering rest as the pure bliss of being; until the movement of your intellect—to judge and compare, grasp at negative mental states, and wallow in the sloth of inattention—has been completely rooted out; until you have absolutely no doubt that your identity is the one identity of All Being, and that the incomparable Peace of Heart you have attained is beyond all conception, preservation, or destruction... **keep practicing.** Although you cannot will yourself awake, you must sacrifice what is required to make you empty so that you may receive the fullness of grace. For, as Anandamayi Ma put it:

*Exert yourself to the limit of your power, however small it may be. He is there to fulfill what has been left undone.*

In Truth, it is as she said. This is my best advice. May all beings attain to the natural state.

—*Observing the Self*, continued from page 4

These activities stimulated the mind, and I found that concentration was more difficult in the meditation sessions following them. However, the process of practicing mindful interaction within the security and added clarity of a retreat setting more than compensated for this, and has helped bridge formal practice with everyday life since I left the retreat.



## Lessons from David Loy and The Bioneers

by Mel Bankoff

I recently participated at the 23<sup>rd</sup> annual Bioneers Conference. The Bioneers are made up of leading scientists, social and political activists, and non-profits addressing our world's current eco-social crises (see <http://www.bioneers.org>).

The tenor of this year's conference felt more integrated between the heart and mind, moving away from the dualistic thinking of right and wrong, and good versus bad. It was inspiring to be at a conference with incredible human beings pushing beyond their sense of self to be compassionately protecting the land, sky, water and all living systems.

Economics is the nervous system of our global community and has been the major driver of our current social, political, and environmental crises. My assessment is that our current global diagnosis is one of systems collapse unless there is a huge, collective involvement to change our course. As world population continues to increase (75,000,000 annually, equal to an addition of the entire US population every 4 years), the demands to increase economic growth are rapidly pushing us past the Earth's carrying capacity. Our current economic system perpetuates ignorance and greed as we externalize the costs of production, and this is reflected in climate change, depletion of fisheries, bees, coral reefs, loss of topsoil and trees, etc.

The suffering we experience in the world as individuals is but a microcosm of our collective predicament. It is both the best and the most challenging time to be alive. Professor and Zen practitioner David Loy visited the Center for Sacred Sciences last spring. His primary message was that we are living in a time that requires us to become spiritual warriors, addressing with heart, mind and body the collective ignorance of our times through our inner (and outer) work.

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### David's Grid

#### INDIVIDUAL PREDICAMENT

- 1) The self is a psychological construct
- 2) ...involving a sense of separation from the world which causes suffering.
- 3) This suffering creates confusion about who am I and the meaning of life.
- 4) I cannot get rid of self, but I can realize that it is empty.
- 5) The realization of nonduality frees and empowers me to help others.

#### COLLECTIVE PREDICAMENT

- Human civilization is a social construct
- ...creating a collective sense of alienation from the natural world, causing suffering.
- This suffering includes uncertainty about the role of humanity.
- We cannot return to nature, but we can realize that we are part of it.
- This realization frees and empowers us to heal the biosphere.

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I believe that we are the people that we have been waiting for, to be courageous in finding our inner spiritual fortitude, and being the change that we desire to see in the world. Our children, grandchildren, future generations, and those that have no voices —the plants and the animals— are waiting for us to put actions to our hopes and aspirations.

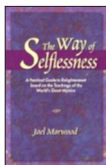
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## Center Publications

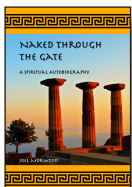
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### **The Way of Selflessness: A Practical Guide to Enlightenment Based on the Teachings of the World's Great Mystics**

By Joel Morwood, Center for Sacred Sciences, 2009, Paper, 364 pages  
(Available from [www.Lulu.com](http://www.Lulu.com))



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 Morwood, Center for Sacred Sciences, 1985. Paper, 262 pages. (Available from Lulu, Amazon, and directly from CSS.)

This is the new 2nd edition of Joel's personal account of his remarkable spiritual path, ending with a Gnostic Awakening. With a beautiful new cover and nice looking font, one might say it's the 30<sup>th</sup> anniversary (of Gnosis) edition, published a bit early.

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

by Joel Morwood, Center for Sacred Sciences, 1996. Paper, 83 pages.

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



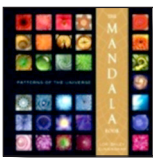
The above three books may be ordered at  
<http://www.centerforsacredsciences.org/catalog.htm>

*We're able to offer the lowest prices when ordering direct from our printer, Lulu.com.*

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## Book Publications by Members

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### **The Mandala Book: Patterns of the Universe**

By Lori Bailey Cunningham  
Sterling Publishing, 2010. Hardcover, 320 pages. (Available on Amazon.com)

The Mandala Book is a visual symphony, filled with 500 stunning mandalic images from nature and civilization. Drawing from history, science, religion, and art. Lori Bailey Cunningham leads a journey that spans from prehistoric petroglyphs to Carl Jung, from tiny particles of matter to entire galaxies. She explains the concepts of mandalas, showing how they are at the root of life itself. More Mandala resources available on her website: <http://www.mandalaproject.org>.

### **Peculiar Stories**, By Mora Fields

O Street Publishing, 2010. Paper, 94 pages.

Youth Fiction, age 6-10 & 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.

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

by Wesley R. Lachman, O Street Publishing, 2008. Paper, 136 pages. (Available at [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.

### **Bringing Home the Mountain: Finding the Teacher Within**

By Cathy Rosewell Jonas

Free Heart Press, 2010. Paper, 224 pages.

(Available at [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. Paper, 176 pages.

(Available at [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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## See all new recordings at:

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

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## 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**

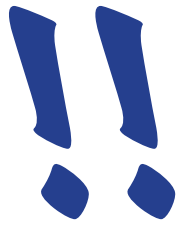
Todd Corbett, 2/27/2011, 51 min

### **What Is Spiritual Realization**

Matthew Sieradski, 2/8/2011, 63 min

### **Listening to the Stones Series: 8 of Joel's Talks from the Fall 2011 Retreat (also available as an MP3 set)**

Learning to Listen	Oct. 8, 2011 – 61 min
Impermanence	Oct. 9, 2011 – 58 min
Emptiness of Objects	Oct. 10, 2011 – 56 min
Emptiness of Self	Oct. 11, 2011 – 59 min
The Nature of Consciousness Itself	Oct. 12, 2011 – 59 min
Universal Sameness	Oct. 13, 2011 – 59 min
No Goal, No Boundaries	Oct. 14, 2011 – 59 min
The Great Perfection	Oct. 15, 2011 – 57 min



# Thank You to all our Staff



*We wouldn't be where we are without you*

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## **Sunday Introductions**

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Megan Greiner  
Mark Hurwit

# And Thank You In Advance...

Greetings,

**This letter represents our community's first opportunity to make donations to the CSS BUILDING FUND.** As many of you already know, the Center has purchased a building in south Eugene to serve as our permanent home. This is the culmination of a four-year search by the Board to find a building which will help the Center fulfill its mission in three ways. First, it brings the extensive Center library and weekly meetings back under one roof. Second, it provides space for our congregation to expand, allowing us to offer the teachings to a growing membership. Third, it will provide opportunities to rent space to like-minded groups and organizations, thus supporting the teachings and further generating funds for Center expenses.

**The Center was able to secure a ten-year loan for \$450,000 to buy the property.** This total includes funds dedicated to necessary building renovations, including: additional shelves for our expanded library, to house all the books, DVDs, CDs, periodicals, and other material; installing window shades to create an environment in which our first-Sunday videos can be reinstated; and the installation of a kitchenette to expedite tea (and other food-related) services, and increase rental opportunities. However, the most expensive renovation will be to pour a new concrete floor in the meeting room. This floor will be environmentally friendly, and at the same time bring the floor grade back up to the level of the bathrooms and library, making the whole building fully accessible without ramps.

**Please review your ability to make an additional contribution to the Center through a donation to the CSS BUILDING FUND.** Any and all contributions are encouraged, and are, of course, tax-deductible. The coupon below is attached for your use which will expedite record-keeping. Please complete and return it with your donation as soon as possible. Remember, there is also the option to [make contributions directly from the website](#).

**Thank you very much for your past support of the Center, and for making this additional effort on behalf of the Building Fund.**

Center for Sacred Sciences Board of Directors

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## Tax-Deductible donation to the Center for Sacred Sciences Building Fund

\$50       \$100       \$200       \$500       \$1000       Other

Pledge \$ \_\_\_\_\_ per month for \_\_\_\_\_ months.

Payment Options:

Check enclosed       Monthly pledge check enclosed       On-line at CSS website

Make checks payable to: Center for Sacred Sciences (CSS)

Mail to: CSS, 1430 Willamette St., PMB 164, Eugene, OR 97401-4049

Name: \_\_\_\_\_

*Heartfelt thanks for your generosity*



# CSS Calendar: May–September 2013

Please check the website for the most updated schedule information:  
<http://www.centerforsacredsciences.org/gcalendar.htm>

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Public Talk 11 am–1 pm Video on 1 <sup>st</sup> Sundays	Movement Meditation 8:30–10:30 am	Library open 6–8:30 pm	Movement Meditation 8:30–10:30 am		Movement Meditation 8:30–10:30 am	Full-day Meditation 10 am–4 pm May 4 & June 1
Library open 2–4:30 pm 2 <sup>nd</sup> & 4 <sup>th</sup> Sundays	Practitioners' Group 7–8:30 pm	Movement Meditation 7–8:30 pm	Foundations & Practitioner Groups 7–8:30 pm Community Nights			Enlightenment Day Celebration August 10

**Sunday Videos** planned for this calendar period are:

**June 2— Coleman Barks: Sounds of Poetry:** Coleman Barks, famous for his modern translations of Rumi's ecstatic Sufi poetry, discusses his work with Bill Moyers, periodically reads from both Rumi's and his own poems.

**July 7— 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.

**August 4— The Jew in the Lotus:** Author Rodger Kamenetz's own spiritual journey from crisis to redemption, writing *The Jew and the Lotus* about the historic meeting between a group of Jewish rabbis and the Dalai Lama of Tibet.

**Community Nights** will be on May 29 and July 31, with no Practitioners or Foundation groups that week.

**CLOSED: Library** from June 1–July 15, and all **CSS** activities from August 12–September 28.

## CONTACT THE CENTER

Phone #: (541) 345-0102

Website: [www.CenterForSacredSciences.org](http://www.CenterForSacredSciences.org)

Mailing Address: 1430 Willamette St., #164  
Eugene, OR 97401-4049

Meeting Address: 5440 Saratoga St.  
Eugene, OR 97405

## MISSIONS 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 which 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 given by the Center's spiritual teachers; monthly Sunday video presentations; and —for committed spiritual seekers— weekly practitioners' groups, and monthly and semi-annual meditation retreats.

The Center also maintains an extensive lending library of

books, audios, videos, and periodicals covering spiritual, psychological, philosophical, and scientific subjects. In addition, the Center provides a website containing a great deal of information and 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 this newsletter providing community news, upcoming programs, book reviews, and other contributions 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. Submissions, comments, and inquiries should be sent to: <[newsletter@centerforsacredsciences.org](mailto:newsletter@centerforsacredsciences.org)>, or mailed to CENTER FOR SACRED SCIENCES, Attn: Newsletter Editor, 1430 Willamette St., #164, Eugene, OR 97401-4049. To update or change your subscription preferences, please visit our website and select the subscription form under the Publications Menu.

# May 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
28 11:00 AM Public Talk 2:00 PM Library	29 8:30 AM Matt's Classes 7:00 PM Matt's Group	30 6:00 PM Matt's classes 6:00 PM Library	1 8:30 AM Matt's Classes 7:00 PM Todd's Group 7:00 PM Fred's Group	2	3 8:30 AM Matt's Classes	4 10:00 AM Day Meditation (Barb)
5 Cinco de Mayo 11:00 AM Public Talk	6 8:30 AM Matt's Classes 7:00 PM Matt's Group	7 6:00 PM Matt's classes 6:00 PM Library	8 8:30 AM Matt's Classes 7:00 PM Todd's Group 7:00 PM Fred's Group	9	10 8:30 AM Matt's Classes	11
12 Mother's Day 11:00 AM Public Talk 2:00 PM Library	13 8:30 AM Matt's Classes 7:00 PM Matt's Group	14 6:00 PM Library 6:00 PM Matt's classes	15 8:30 AM Matt's Classes 7:00 PM Todd's Group 7:00 PM Fred's Group	16	17 8:30 AM Matt's Classes	18
19 11:00 AM Public Talk (Tom)	20 8:30 AM Matt's Classes 7:00 PM Matt's Group	21 6:00 PM Matt's classes 6:00 PM Library	22 8:30 AM Matt's Classes 7:00 PM Todd's Group 7:00 PM Fred's Group	23	24 8:30 AM Matt's Classes	25
26 11:00 AM Public Talk 2:00 PM Library	27 Memorial Day 8:30 AM Matt's Classes	28 6:00 PM Library 6:00 PM Matt's classes	29 John F. Kennedy's Birthday 8:30 AM Matt's Classes 7:00 PM Community Night	30	31 8:30 AM Matt's Classes	1 10:00 AM Day Meditation (Fred)

# June 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26 11:00 AM Public Talk 2:00 PM Library	27 Memorial Day 8:30 AM Matt's Classes	28 6:00 PM Library 6:00 PM Matt's classes	29 John F. Kennedy's Birthday 8:30 AM Matt's Classes 7:00 PM Community Night	30	31 8:30 AM Matt's Classes	1 10:00 AM Day Meditation (Fred)
2 11:00 AM Public Video - Coleman Barks: Sounds of Poetry (Todd)	3 8:30 AM Matt's Classes	4 6:00 PM Matt's classes	5 8:30 AM Matt's Classes 7:00 PM Fred's Group 7:00 PM Todd's Group	6	7 8:30 AM Matt's Classes	8
9 11:00 AM Public Talk (Matt)	10 8:30 AM Matt's Classes 7:00 PM Matt's Group	11 6:00 PM Matt's classes	12 8:30 AM Matt's Classes 7:00 PM Todd's Group 7:00 PM Fred's Group	13	14 Flag Day 8:30 AM Matt's Classes	15
16 Father's Day 11:00 AM Public Talk (Fred)	17 8:30 AM Matt's Classes 7:00 PM Matt's Group	18 6:00 PM Matt's classes	19 8:30 AM Matt's Classes 7:00 PM Todd's Group 7:00 PM Fred's Group	20	21 8:30 AM Matt's Classes	22
23 11:00 AM Public Talk (Fred and Matt)	24 8:30 AM Matt's Classes 7:00 PM Matt's Group	25 6:00 PM Matt's classes	26 8:30 AM Matt's Classes 7:00 PM Todd's Group 7:00 PM Fred's Group	27	28 8:30 AM Matt's Classes	29
30 11:00 AM Public Talk (Tom)	1 8:30 AM Matt's Classes 7:00 PM Matt's Group	2 6:00 PM Matt's classes	3 8:30 AM Matt's Classes 7:00 PM Todd's Group	4 Independence Day	5 8:30 AM Matt's Classes	6

# July 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
30 11:00 AM Public Talk (Tom)	1 8:30 AM Matt's Classes 7:00 PM Matt's Group	2 6:00 PM Matt's classes	3 8:30 AM Matt's Classes 7:00 PM Todd's Group	4 Independence Day	5 8:30 AM Matt's Classes	6
7 11:00 AM Public Video – Rupert Spira: The Trans- parency of Things (Barb)	8 8:30 AM Matt's Classes 7:00 PM Matt's Group	9 6:00 PM Matt's classes	10 8:30 AM Matt's Classes 7:00 PM Todd's Group 7:00 PM Fred's Group	11	12 8:30 AM Matt's Classes	13
14 11:00 AM Public Talk (Todd)	15 8:30 AM Matt's Classes 7:00 PM Matt's Group	16 6:00 PM Library 6:00 PM Matt's classes	17 8:30 AM Matt's Classes 7:00 PM Todd's Group 7:00 PM Fred's Group	18	19 8:30 AM Matt's Classes	20 10:00 AM Rummage Sale Fundraiser
21 11:00 AM Public Talk	22 8:30 AM Matt's Classes 7:00 PM Matt's Group	23 6:00 PM Matt's classes 6:00 PM Library	24 8:30 AM Matt's Classes 7:00 PM Todd's Group 7:00 PM Fred's Group	25	26 8:30 AM Matt's Classes	27
28 11:00 AM Public Talk 2:00 PM Library	29 8:30 AM Matt's Classes	30 6:00 PM Library 6:00 PM Matt's classes	31 8:30 AM Matt's Classes 7:00 PM Community Night	1	2 8:30 AM Matt's Classes	3

# August 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
28 11:00 AM Public Talk 2:00 PM Library	29 8:30 AM Matt's Classes	30 6:00 PM Matt's classes 6:00 PM Library	31 8:30 AM Matt's Classes 7:00 PM Community Night	1	2 8:30 AM Matt's Classes	3
4 11:00 AM Public Video - The Jew in the Lotus	5 8:30 AM Matt's Classes 7:00 PM Matt's Group	6 6:00 PM Matt's classes 6:00 PM Library	7 8:30 AM Matt's Classes 7:00 PM Fred's Group 7:00 PM Todd's Group	8	9 8:30 AM Matt's Classes	10 5:00 PM Enlightenment Day Party
11 11:00 AM Public Talk	12 CLOSED FOR SUMMER	13	14	15	16	17
18 CLOSED FOR SUMMER	19	20	21	22	23	24
25 CLOSED FOR SUMMER	26	27	28	29	30	31

# September 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 CLOSED FOR SUMMER	2 Labor Day	3	4	5	6	7
8 CLOSED FOR SUMMER	9	10	11	12	13	14
15 CLOSED FOR SUMMER	16	17	18	19	20	21
22 CLOSED FOR SUMMER	23	24	25	26	27	28
29 11:00 AM Public Talk	30 8:30 AM Matt's Classes	1 6:00 PM Matt's classes 6:00 PM Library	2 8:30 AM Matt's Classes	3	4 8:30 AM Matt's Classes	5 10:00 AM Day Meditation