



DEEP SPRING CENTER

NEWSLETTER

VOLUME 10 No. 2

SPRING 2002



Dear friends,

I'm sitting at the dining table, laptop computer before me. The heavy snowfall this January morning pulled me out of my slit-windowed basement office.

In this room of wide windows, eyes catch the movement of thick flakes. I invite the snow to serve as counterpoint to my words and thoughts. The evergreens' branches are white and the Buddha statue on the deck wears a thick snowy mantle.

This is the same statue I see in summer, hot sun baking the surface. In the spring, heavy rain washes over its face and body. Squirrels and birds come and go. Occasionally, one leaves a shell or other remembrance in the Buddha's lap. I have the concern to wash off bird droppings, but the Buddha statue doesn't care. It just sits, allowing things to be as they are.

Last night in meditation class a question was raised about right effort. "To let things be as they are" is easily misunderstood. If one lets things be as they are, then what motivates effort? Everything would stop, descend into chaos. We must participate in the world, of course; must choose to eat, sleep,



brush teeth, return the phone call, wash the dishes, get up in the mornings and go to bed at night. One friend catches a plane to go to her dying mother. Another travels across the country to teach a class. A student just propelled herself through this near-blizzard to finish her volunteer work updating the mailing list. All of this requires effort.

When we look closely, we see that there will always be a motivation for action or inaction. Usually there are multiple motivations. Some come from a very loving place and some from a frightened place. We need to see all of them, and that they arise out of our conditioning. They are not bad or good motivations, although certainly when we act from them they will bear wholesome or unwholesome results. Only when we recognize that all these impulses will arise and that they are merely the outplay of conditioning, and we meet them all with spaciousness and a smile, are we truly free to choose which actions we wish to express out into the world, to know which will bring wholesome results.

A favorite Buddhist scripture has the words:

Abandon what is unwholesome. One can abandon the unwholesome. If it were not possible, I would not ask you to do it. If this abandoning of the unwholesome would bring harm and suffering, I would not ask you to abandon it. But as it brings benefit and happiness, therefore I say, abandon what is unwholesome.

Cultivate the good. One can cultivate the good. If it were not possible, I would not ask you to do it. If this cultivation were to bring harm and suffering, I would not ask you to do it. But as this cultivation brings joy and happiness, I say cultivate the good.

— The Buddha
Anguttara Nikaya, Book of the Twos, #10

To "abandon" the unwholesome and "cultivate" the good, we must recognize that we do have a choice, and that effort is involved to so choose. Here

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DEEP SPRING CENTER
for Meditation and Spiritual Inquiry



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Newsletter

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is the effort to bring happiness to ourselves and all beings, supported by the clarity that we are not separate from others and can never attain true happiness at the expense of others' suffering. There may be fear: I'll be hurt; my needs won't be met. Those fears may create impulses to act in unskillful ways. Freedom develops when we recognize that we can't hate our fears, bury them or take a stick to them to chase them off. When the heart opens deeply to its situation, fear is noted with kindness.

That which is aware of fear is not afraid. This is a key understanding. Just because there's fear doesn't mean I need to act it out. The option is just to make space for it, open to it and choose to open into the also-present fearlessness. Open-hearted clarity is what chooses, not the small self. Fear may stay or go; it no longer matters.

I see this like the waves on a lake where a motorboat has passed and made the water choppy. When the boat has passed, the water will settle. Stillness when undisturbed is its nature. If you go out and try to force the water into stillness, you just create more waves. When we regard the fear-based

*That which is aware
of agitation is not agitated.*

movements of mind and believe we must stop them or fix them, we get caught in their stories. Our agitation just increases our involvement and makes the stories more solid. When we understand that these thoughts and impulses are just the outplay of old conditioning and we bring spaciousness and kindness to the experience, then we gain access to this awareness of which I speak. That which is aware of agitation is not agitated. That which is aware of anger is not angry. Agitation or anger does not necessarily stop. The energy will take time to run itself out. We let it be. We're no longer so identified with it as "me" or "mine." We rest in spacious awareness while attending kindly to the residual reverberations of pain or anger.

If the Buddha sitting on my deck were alive, this spacious mind would be the ground of his skillful action today. The snow is just snow; let it be. But if it becomes cold and wet and threatens the well-being of the body, one can stand and brush it off. The choice comes from a space of clarity and kindness, concerned for the good of all, not from a

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Listening with Attention

By John Campbell, D.Min., LPC

Dr. Ashe asked me to wait outside his office in the hallway. Though a kindly man dressed in a distinguished three-piece suit, Dr. Ashe's announcement was bitter: "Your son has nephritis and has to be admitted to the hospital right away." When my mother told me in the hallway, she started crying. I wanted to go home but she drove me straight away to Presbyterian hospital. For weeks before the hospitalization I had been feverish; on one occasion while walking to school I just wanted to lie down on the sidewalk and go no further. Let my body take the day. Surely now my life was disrupted. Was I going to die? My mother was crying. As we passed the shops and busy traffic on the way to the hospital, the fever created the sight of a vague, surreal, orange-yellow glow of the sun on the passing landscape.

John is a Presbyterian minister and counselor. He was one of our Deep Spring teachers before his move to Georgia.

The next thing I knew I was on a pediatric ward with other sick children. The stay in the hospital dragged on. Other children came. They left. I stayed. One day my desire to have my bed by the window was granted. Then I was able to see an adjacent brick wall. If I stood up and looked down I could see a solitary tree. My fourth grade peers sent me cards. My grandfather visited me a time or two. Most especially, I don't remember anyone sitting down. They all seemed to be stopping by on the way to someplace else. My mother worked during the day and came by in the late afternoon. But she was dating Harold and seemed to have other interests. She announced one day that they were getting married and going to Florida on their honeymoon. Aunt June would visit me while they were gone. When my mother returned I was vaguely distant. About then my behind was so sore from the daily shots the nurses decided to crush the medicine and feed it to me in a milkshake.

I could stay there or resolve to get better. Some corner was turned. I felt an unquenchable determination. The day Dr. Ashe said I was well enough to go home I knew then I was going to live. When the hospital doors opened and the orderly pushed the wheel chair outside I felt alive. The busy traffic and shops were amazing. This time the sun created a bright, soft illumination of visible objects. For all I knew they were works of art crafted by some mysterious hand. This time I wanted to lie down in the grass and just roll over like an unsteady colt. I loved everyone. The year was 1952.

The year was 2000. The month was November. Another announcement came. "From the looks of things, you have Crohn's disease." I was just waking up from the sedation when Dr. Robbins offered this diagnosis. My wife, Annette, was present during the colonoscopy and confirmed his words and had seen on the screen the spotting of small scar-like abrasions on my small intestine wall. Later, my general practitioner outlined the spectrum of disease possibilities from death and surgeries to very manageable symptom relief. Normal life is possible.

Nonetheless, my psychological and spiritual response was unnerving. I had just completed my first full year as the Director of the Turner Clergy Center of the Pastoral Institute and was generally pleased with successes during the year. I had a great team to work with. Yet I found myself focusing on one aspect of my work that seemed incomplete. I imagined some were disappointed in my performance. For weeks I knew something was out of sorts—mild nausea, fatigue, and various aches. How was I going to talk about my disease? What if I was not able to perform my tasks as before? If I told people about my fears, would they think I was weak and pity me? Moreover, what if no one cared? I just wanted someone to sit down. How is this feeling to you? My wife seemed busy with her job and preparation for the holidays. She seemed distracted and, when a former colleague invited her to a Christmas party to Florida, I went into a rage. I suddenly felt like Shakespeare's Othello whose love turned into rage due to the devious scheming of Iago. Something possessed me from deep within.

Soon I saw no other alternative. I called a counselor. From years of experience in counseling I know when I am broken and need outside assistance. I explained these troubling experiences. The therapist listened. He eventually suggested "You feel damaged." Light streamed through the curtains. "Yes!" Al-

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Barbara ...Continued from page 2...

place of fear. If standing to brush off the snow will harm others, then another option will become visible.

We find the freedom to relate to all the pleasant and unpleasant visitors in our lives from this same wisdom and compassion. A parent is sick; we book a flight and go to her bedside. There's also a very sick child at home. Then one may need to tell the parent, "I can't come." Someone blames you for something that was not your responsibility, blasts you with his anger. Compassion sees how this outburst is the result of his conditioning and fear but nonetheless has the ability to say, "No, you may not abuse me in this way." My experience is that the more deeply we open to this "let-it-be" mind, the more fluid is our action in the world. It's no longer "my" effort, just co-participation in the energy flow of life in a very openhearted and skillful way.

Last week on my cabin road my car was stuck in thick mud. My first impulse was to "floor it" and make the car extract itself by sheer will. Watching "contraction," heart open and tender to my frustration and the nature of this situation, no one at fault, just mud; softening appeared. Relaxing into the moment, let-it-be mind surfaces, not a mind which will sit for endless hours on a deserted road, but one of fearlessness and spaciousness that sees the whole situation just as it is. There's a gravel pile further down the road. Get some gravel; spread it; gently put the car in gear. Let it flow. Let-it-be mind doesn't mean to make no effort, but that tensionless effort arises and acts. What we "let be" is not the whole situation but the tension about it. Let the tension be; return to that which is tensionless. Then we can act and speak from that clarity and kindness.

The morning has passed. The statue is almost buried now, only a small bit of face peering out of a drift. Perhaps soon he'll stand up, brush off the snow and come inside for tea!



Aaron

Saturday, January 1, 2000

Barbara: It's Saturday morning around 11:30. Aaron was speaking to me early this morning and said he would like the opportunity to share his thoughts with a wider group and have me record them so that they could be transcribed. Seven of us are gathered here. What he said to me early this morning I found very beautiful, was really very moved by it. So I gather he's going to expand on that. With that introduction I'm just going to be quiet and see what Aaron has to say.

Aaron: I am Aaron. Good morning and my love to you all. It is a great joy to speak to you this morning. I thank you for pausing in your morning schedule to hear my thoughts.

This date of January 1st 2000 is quite arbitrary, of course. The only thing it means is that it's 1000 years since January 1st of 1000, and a 1000 more years since the first January 1st of this Christian calendar. So what you're celebrating is the passage of a thousand years, any thousand years.

The important thing to me about this commemoration is that it brings to the fore a new hope, and the blossoming into manifestation of a rising intention among beings of good will, that all on this globe—animal, plant and human alike—may live in peace.

Let me explain to you why I feel this intention carries more weight today than it did 100, 500 or 1000 years ago when certainly beings also prayed for peace. The primary work for 2nd density, that is animals and higher plants, is self-awareness. The plant form is self-aware only in that each tree, for example, will seek the sunlight and not worry too much about whether it shades out its neighbor. It is self-aware but does not really have consciousness. The animal begins to have consciousness. Your dogs, for example, are each distinctly aware of what they experience as a self. They would protect one another if an aggressor attacked one of them, and yet they will also fight each other over a morsel of food. They are self-aware. They are learning the laws of love because of the love in their lives. But they have not yet begun any way to move past fear and to express themselves in ways that support every-

one rather than just the self or the beloved. Undoubtedly, if one of the humans in their family were attacked, they would defend that human even at cost to themselves. This is part of their growth, part of their learning. But this beloved human is part of “self” for the dog, one human seen as separate from others.

The most primitive humans followed this same pattern, moving into self-awareness. With self-awareness comes fear that the self will be harmed or its needs not met, and with that fear comes aggression. In any being that thinks first of “me” and “mine,” there will follow this whole process of arising of fear, mindless reaction to the fear, or perhaps trained reaction to the fear, as aggression. With fear, anger will arise. The energy field will become contracted.

This whole pattern of learning had a purpose. You cannot transcend fear until you understand and acknowledge fear. You cannot transcend ego until you acknowledge ego. But the purpose of the lesson was not merely to experience aggression and ego-centeredness but to teach transcendence. The enactment of fear into the world, as greed and violence, was a side path from the main pathway of learning.

Twenty-five hundred years ago a great teacher was born into this world who sought to understand the nature of human suffering. He saw that suffering was the result of fear brought into the expressions of anger, greed and hostility, and resultant from the whole notion of separation of self. He was the first to penetrate into the truth that such fear and notion of self were only results of certain kinds of thinking and experience and were not ultimate truths, the first to reveal a path whereby one did not need to react to such fear by closing off more into a self and by expressions of greed and hostility.

The Buddha laid out a beautiful path and was a unique voice in a violent world with the statement, “In this world, hate never yet dispelled hate. Only love dispels hate. This is the law, ancient and inexhaustible.” He was not creating a truth, of course; he was simply revealing the truth of the power of love.

He is not the first teacher of love in the world, certainly not. But he was the first loud and clear voice of love and of truth to follow many millennia of self-centeredness, fear and aggression. Five hundred years later, he was followed by the one you know as Jesus. While

the Buddha taught people to act in kindness and compassion toward one another, and illustrated this kindness and clarity in his own life, He taught practices whereby man could open compassionately to pain and could master his impulses through wisdom. Jesus took it in a different direction. He taught, “Love one another. Turn the other cheek.” He was willing to go to his death with forgiveness in his heart. His living example of forgiveness in the face of pain was profound. The Buddha taught the power of compassionate wisdom; Jesus taught the power of selfless love.

They planted seeds, these two great teachers, and other great teachers as well. I do not mean to leave anybody out but for the sake of brevity will stay with the Buddha and Christ. Most of you were not ready to enact these teachings 2000 years ago. Some of you had just become self-aware. Your universe still centered upon “me” and “mine.” You were picking up tools and ideas, and you needed time to experience their many facets in the world. Through those centuries, your intention to harmony was heightened.

The power of intention is profound. I was truly awed through these past 24 hours by the enormous force of prayer for peace, for understanding, for kindness, which circled your globe. I do not think there has ever been a greater outpouring of prayer for peace from this whole globe. What I perceive is that so many of you around the globe are ready for what I consider the most Earth-shaking change the world has ever known, which is the shift of consciousness from “me” to “us,” the “us” being all-encompassing. All sentient beings, everything from the gnat to the human to the redwood, the seas, the earth, the skies, are in that “us.”

The environmental crises of past decades have awakened many of you to your interconnectedness in ways that might not have come just through spiritual practice. For there to be a radical shift in the way you live your lives, all beings need to be touched by awareness of interconnection. Interestingly, the spark for awareness of interbeing is self-awareness, me-centeredness and fear. It is out of fear that you learn love, for fear is a distorted expression of love.

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DEEP SPRING CENTER

FROM THE PRESIDENT

George SanFacon and I joined the Board of Directors three years ago. I became president and he became vice president. George was a wonderful help to all of us as we began to grapple with the issues our growing organization faced. It seems incredible that our three-year term will be over in March and that we will be leaving the Board at that time.

As I look back over our tenure, I see many changes that have taken place within the Board and within Deep Spring Center itself. David Brown and those on the first Board did all of the work to incorporate DSC and get it on the map as an organization. Our Board built the structure that was necessary to support the growth that was happening within the organization as more and more people sought out Barbara and the teachings.

We accomplished many things during the last three years. We have infrastructure, eight committees, and insurance for both the Board and for Deep Spring Center. We have a budget, a bank balance and a building fund. We have the financial stability to hire a part-time employee. This Board has worked hard to implement the wishes of the Sangha. We have come a long way, and in some ways, we've only just begun.

At our last Sangha meeting, those who attended said that they want a home for Deep Spring. Even more importantly, there is a desire to build a stronger sense of community and improve methods of communication. This could be done as we increase our down payment and does not need to wait until we have a building. The challenge for the Board now is to implement these suggestions and deal with the various demands of a growing organization. I have every confidence that they will work skillfully, keeping the dharma at the center, as they create the structure that will allow our suggestions to be realized.

It is with mixed feelings that I say good-bye to the Board. It has been a very challenging and wonderful experience. I am grateful for having had the opportunity to serve the Sangha in this way. May the Force be with you.

With lovingkindness,
Kris Kurnit

FROM THE TREASURER

Financial Reports. A lot has been happening with our financial reporting, and I think we are well positioned for 2002. The new accounting structure is now in place, and I've reclassified all of 2001 income and expense entries into the new structure. The final 2001 Balance Sheet, Year Summary and Year Detail reports are complete, thus providing a year of history that we can use to project and report against for 2002. Using this baseline, I've drafted our first budget, and the board has provided their wisdom and comments, which are incorporated into the final budget that I'll take to the February board meeting for approval. I will be providing the following monthly income and expense reports: Monthly Budget vs. Actual, Year-to-Date Budget vs. Actual and Actual Summary by Month (12-month overview). The most useful of these reports will be put on our web site.

General Fund. With abundant thanks to all who are making regular monthly donations, I can report that Deep Spring Center is demonstrating financial stability that allows us to cover our monthly expenses and fulfill a very important goal. We have recently hired our first employee—a half-time office manager. We've needed an office manager for some time. Our vision is a person who is the face and voice of Deep Spring Center, who is the communication hub for our local and extended sangha and who also provides organization and continuity for our daily office activity. This wouldn't be possible without the regular monthly support we are receiving.

Building Fund. Everyone is interested in how our Building Fund is coming along. The final 2001 financial report shows that our building fund contains \$7491 in cash, plus the value of 130 shares of stock (approximately \$9000) which has not yet been liquidated, in hopes that the market will rise before we need to cash them. Building fund donations in January totaled \$1445, which brings our total to approximately \$17,940. It's exciting to see this fund growing. Bank discussions in January concluded that we'll need about \$70,000 for a building purchase down payment and closing

Listening ...Continued from page 3...

though I had addressed the issues of my childhood hospitalization before in counseling, the new diagnosis of Crohn's created a regressive reemergence of the earlier experience. Being hospitalized I felt damaged and thus not able to carry on my usual activities. Above all, I was enraged because I was afraid and lonely, impotent really, and unable to do anything about it. The belief people were disappointed in me either because I was unable to meet their expectations or spoiling their plans was pronounced. As sure as the nose on my face, I became aware of my later vow to perform, to try and control events and to avoid feelings of insignificance. Finally, I felt very replaced and abandoned when my mother remarried and left on her honeymoon. I must be profoundly unworthy if she preferred someone else. Also, I was happy for her and my new stepfather but unable to attend their wedding.

The therapist listened. My healing from within had begun. Just one comment ("You feel damaged.") along with his attentiveness was God's incarnation for me just before Christmas 2000. I am convinced that if just one person listens with understanding we will feel connected again. We are connected to the Great Presence and not wrapped up in our previously shaped mind-set. The diagnosis of the year 2000 had resurfaced the engrained conditions of my 1952 childhood hospitalization. As a child, I was not able to realize that others had their own concerns and dispositions. I knew I was afraid, lonely, and angry over what I perceived was a lack of empathy. I drew unfounded but expectable childhood conclusions about the basis of my worth. But my vow to be strong and avoid insignificance was no longer relevant.

Yet, therapy alone is insufficient. Vipassana Meditation for me is a necessary back-drop to the therapeutic experience. Meditation is a way to pay attention without censorship. Regression had created an unremitting hardness of body manifested as tightness in the throat and tiny fists gripping the air passages of my lungs. Most especially my mind was possessed by what St. Theresa of Avila refers to as "idiots in

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TREASURER...

costs in the future. Every dollar is appreciated. Thanks to all who are nourishing our little lotus flower!

Newsletter. As I reviewed the income and expenses from 2001, the newsletter emerged as the single area where donations do not meet the expenses for a Deep Spring Center endeavor. We are hoping that each reader of the newsletter will contribute. There were about 100 people who donated to the Deep Spring Newsletter last year, which provided \$800. The newsletter expenses were \$3,100. The Board asked that newsletter size and content be reviewed and expenses reduced to about \$2,400 this year. While we'd like to see as many of our 700 readers as possible contribute towards the newsletter, we need 240 people contributing \$10 each (or 480 of you contributing \$5 each) to meet our revised budget. Everyone is in agreement that the newsletter in some form is valuable to many people. We receive lots of positive responses from people receiving it, and believe it does important work. We'd like to see it become more self-supporting.

Pat Shalis, Treasurer
Deep Spring Board of Directors

Aaron ...Continued from page 5...

Environmental awareness is practical. If you destroy your environment you can't survive. Through that appeal to the self, you learn to treat others first with care, albeit selfishly derived care, and then slowly with respect and finally with cherishing.

I think beings on this Earth are now on the gateway of this learning to cherish, not just to take care of, not just to respect, but finally to cherish. You are ready to move from "me" to "us," from "mine" to "our." I see this as the primary training that must be offered around the globe. Spokespersons, not only within religious or philosophical frameworks but schoolteachers, scientists, foresters, farmers, people in every profession and of every interest, must begin to practice "us." And those of you who understand this "us" bear the responsibility to teach it to others. People are ready to hear this.

It is going to change your civilization. I do not suggest that there will suddenly cease to be aggressors who practice hatred and fear, who murder and steal, but there will be real transition. My dear ones, think of your hand. If you

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Spring/Summer 2002 — Meditation Classes and Retreats

The two foundations of our meditation program are Insight Meditation (Vipassana) and the practice of deepening awareness of innate perfection. Insight Meditation is a simple and direct practice: the moment-to-moment investigation of the mind/body process through calm, focused awareness. This allows us to experience sensations, emotions, thoughts and consciousness with greater clarity and balance. This clarity frees our mind from conditioned patterns of self-centeredness, negativity and confusion; it opens our heart to deeper wisdom and compassion. This process of opening, non-judgmentally and compassionately, to ourselves moves from the sitting period to the whole of our lives. We begin to know each moment as practice for our growth toward wholeness and harmony. We balance insight practice with loving kindness and a deepening awareness of our true nature — the eternal and ever-present NOW.

Although the practices are derived from Buddhist teachings, no special religious beliefs are necessary. We perform no religious rituals. The meditation practices are suitable for those of any or no religion. In classes and retreats, we work also with other forms of meditation that nurture non-dual awareness and open the heart.

Meditation Classes

Tuesday Evenings • Rec. & Ed. co-sponsored class for **beginning** students taught by Dottie Coyne and Susan Klimist. The six classes are **4/23, 4/30, 5/7, 5/14, 5/28** and **6/4** from 7:30 - 9 pm. Call Dottie at (734) 930-0192 for more information.

Thursday Evenings • Rec. & Ed. co-sponsored class for **continuing** and **beginning** students: taught by Dave Lawson. The eight classes meet at Pioneer Hgh on **6/27, 7/11, 7/18, 7/25, 8/1, 8/8, 8/15,** and **8/22** at 7:30-9:30 pm. Call Dave at (734) 662-8317 for more information.

To register for either class, call Lucinda Stevens (Ann Arbor Public Schools) (734) 996-3151.

Fall classes will begin in late September. Please call for a flyer, or check our website.

Spiritual Inquiry Evenings with Aaron • Wednesday evenings from 7:30 -10:00 pm. Aaron gives a talk and answers questions. Social time. All are welcome. Offered on a donation basis. Evenings scheduled for **April 17, 24, May 22** and **June 5.** and resume in the Fall.

Change Your Mind Day — June 8 • Meditation, dharma talks and community in the park, co-sponsored by many groups; call DSC for information.

Private Meetings with Barbara and Aaron • Available during the summer. Rates for counseling are on a sliding scale. Meditation interviews are available on a dana (donation) basis. Please call the Center for more information or to make an appointment.

Sangha Meetings • Scheduled for **April 21, July 21,** and **October 6.** For more information, call DSC or check our web site.

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*A retreat is a wonderful opportunity to experience
our own inner being while sharing in the support of others.*

*Mindfulness throughout the day will be a focus,
with alternating periods of sitting and walking practice.*

*The retreat will be held in silence,
with instructions for beginning and advanced meditators, evening talks,
optional group meetings and private interviews with the teachers.*

Deep Spring Residential Meditation Retreats

Summer Retreat at Emrich Center • Brighton, MI, June 14-22, 2002. Option to attend for the weekend, June 14-16, or for the full week. Co-led by John Orr, Barbara and Aaron. Suitable for new and continuing meditators, this retreat will provide instruction at all levels and opportunity for silent meditation. Fees: \$205/weekend, \$395/full week, includes meals and lodging. \$25 reduction on week fee if registration is received one month in advance. For more information, call DSC at (734) 971-3455 or Pat at (734) 996-3743. To register send \$200 deposit or full payment to Pat Shallis, 2250 Chaucer Drive, Ann Arbor, MI 48103. Deposit is non-refundable after one month prior to the retreat unless someone is available to take you place. Teachings offered on a dana basis.

Fall Retreat at Emrich • Brighton, MI, November 1-3, 2002. Co-led by John Orr, Barbara and Aaron. Call for information.

Non-residential Meditation Retreats

One-Day Meditation Retreat • Michigan Friends Center, Chelsea, MI, Saturday, September 21, 2002. Led by experienced DSC teachers: Carol Blotter, Cassie Cammann, and Dottie Coyne. This retreat is for both beginners and continuing students. Cost is \$30 for the day. The retreat is a fundraiser for Deep Spring Center and Michigan Friends Center; all proceeds above expenses will benefit these two non-profit organizations. Offered by the teachers on a dana basis. Please call for a flyer (734) 971-3455. For registration info. call Carol at (734) 475-0942 or mail to Carol Blotter, 780 N. Freer, Chelsea MI 48118. Please make checks out to Michigan Friends Center.

Non-DSC Retreats with Barbara

Windsong Retreat Center • Durham, NC, April 26-28, 2002 and also October 25-27, 2002.

Barbara and John Orr are teachers at these weekend retreats. Contact John Orr to register or for information (919) 644-0622 or e-mail bodhi@duke.edu. See www.windsongretreat.org.

Wat Buddha Dhamma • Wiseman's Ferry, Australia with Ajahn Thanasanti, August 30 - September 8, 2002 — Open retreat for all levels. **September 13-22, 2002** — "Sharing of the Dhamma" Retreat/workshop for experienced students interested in exploring skillful ways to share their practice. Contact DSC for more information.

Southern Dharma • Hot Springs, NC with Barbara and John Orr, October 11-18, 2002.

Contact Southern Dharma at (828) 622-7112 or info@southerndharma.org.

Mid-America Dharma Group • St. Louis, MO, November 15-23, 2002.

Contact www.midamericadharmagroup.org or call (636) 230-2388.

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the house" or, to put it another way, an old story peopled with those who can reject and shame. People of the present, even though I knew better, were strangely capable of playing the same parts of the old story. But meditative awareness of this possessive old recreation brought release. The tiny fists relinquished their grip. My vocal cords relaxed and my heart broke its shell of hardness. Projections onto others were withdrawn. I faced then my own profound sense of shame and the cover of denial. Just this much recognition brought me out of the dark shadow of self-imposed judgments and into the light of flowing, golden love.

Then my diagnosis became a blessing in disguise. What is my Crohn's telling me? Listen to your body without neglect or disregard. Observe the way you perform and lose touch with your being. Observe the way you stuff your truth in your bowels. Observe the way you allow a moment of awareness to pass by like a whiff of smoke and, thus, you lose the opportunity to disclose yourself. Mindfully observe without judgment.

Attentive awareness enables us to observe those disquieting tugs to move away from our present reality and submerge ourselves again in the quagmire of repeated but outdated barriers to our loveable nature. Once these familiar imposters (after all, they are just imposters) are accepted as carry-overs from the fearful moments of childhood, then we are freer to speak and listen from the place of love. And our bodies no longer pay the toll.

When I left the hospital in 1952 I felt release from the confines of the pediatric ward. When I left the therapist's office or was able to just sit and watch the passing phenomena this past December, I was thankful for the opportunities for insight from my regression. The happenings of the holidays were wonderful: the busy holiday shoppers, my wife's eager excitement about Christmas, my son's safe arrival at Christmas from Washington and his delightful demeanor. All this was infused by that great Listening Presence. ❁

Aaron ...Continued from page 7...

have a sore, an infection in your finger, which is red and painful and throbbing, you never really think, "I must cut the finger off. I must kill the finger." You hold that finger lovingly and ask, "How can this finger be healed? How can it be brought back into the light, into wholeness and health?"

The tyrants in your world are the infected fingers. When you cease to think of "me" and "them" and instead think of "us," you will begin to treat these tyrants in such a way as to draw them back toward health, toward sanity. When you treat all the starving and abused children of the world not as "them" but as "us," they will not develop into tyrants. It's a formidable task. No one says it will be easy. And of course you do not have to do it perfectly. The power is in the intention. If tyranny continues here and there, it will continue, and beings will continue to bring love to those places of darkness. The shift is that as more and more of you begin to respond in the world from a place of deep understanding and compassion and the wisdom that sees that tyranny only furthers

tyranny and hatred, slowly the shift will come about.

So I think of this as the "us" millennium. You are here at the dawn of it. I do not think it will take a thousand years for your civilization to learn deeply the lessons of "us," because if you continue to enact "me," you're going to destroy yourselves. There is already enough wisdom that understands this that it will not permit it to happen.

You know that I am telepathic and also that I will not read thoughts that are not offered openly. I speak here from the power of this past day and a half, seeing the prayers and hopes of all mankind. Do you know how strongly this message of hope and love over-outnumbers the messages of fear and hate?

You are powerful and it is time for all beings to claim that strength, to create the world you envision. It will not be easy because fear is still present. You know you must begin by addressing that fear in yourself. "Abandon the unwholesome" does not mean to destroy it

...Continued on page 12...

Aaron

On Non-Duality

February, 2000 (private session)

Aaron: I'm Aaron. My love to you. All beings have within themselves both a positive and a negative pole, so to speak, like a magnet. There's a neutral place and a positive and a negative space. The non-dual teachings of many religions speak about an essence out of which everything arises. In Buddhism we call it the Unconditioned. The Unconditioned is not specifically good or bad; you can't think of it in those terms. And yet it has an inherent radiance or light that is natural to it. We think of light and darkness as being opposites, but darkness is really just the absence of light. It gets darker and darker until it appears totally dark, but of course there still will be a slight bit of light coming through.

If the Unconditioned, God, whatever name you wish to give this All That Is, this essence of being, if this was neutral, lacking both light and darkness, then light would be a conditioned expression. But light is not a conditioned expression of it; light is its nature. There is a difference between it being its nature and it being an expression. An expression is conditioned, dependent upon conditions, and will cease. But something as its nature means that it literally partakes in the unconditioned nature of the Unconditioned, that as long as the Unconditioned exists, this light exists; it cannot cease. It is not conditioned.

We speak of—I don't want to use the word metta, it's too narrow—a basic goodness. Let us say, that form of sila that grows not from a self wishing to be moral, but from the deepest space of wisdom and compassion that understands that everything is interconnected, and that to do harm to another is to do harm to the self. This basic goodness is also the nature of the Unconditioned. This differs from some Christian teachings that speak of Original Sin, and give the idea that the human is founded in sin, and darkness. In Buddhism what we're looking at is the Buddha Nature, the divine essence, which is light and goodness in itself, true nature.

Out of this light and innate goodness we see the expression of fear. Fear gives rise to a sense of darkness, a closing in. It's not that the light has gone anywhere but there is a filter over our eyes, we can't see it anymore. If beings were inherently good, and inherently light, and if there was never the experience of fear or darkness in any way, the matter of

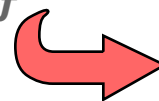
intentionality would never arise, and thus karma would never arise. To be inherently loving and to be intentionally loving despite catalysts are very different things.

The nature of God is Love. The nature of God also is to expand and express itself. How do you expand this ever-perfect, innate radiance and love? By giving it obstacles that it must overcome so that there is intentionality within the free-will power of the human, and the ability despite the catalyst to offer love, to offer kindness where there is fear, pain, and confusion. This is what we are all learning on this earth, and beyond. Deepening the power of compassion, the power of kindness. There is not duality, but there is a polarization. The magnet is one, but it has two poles. Because there is a polarization, there is very real fear, pain, hatred, suffering, that gives us the opportunity to practice even deeper and compassion and kindness.

The difficulty for the human is that he/she finds itself experiencing the shadow side of itself. And if it is basically positively polarized, it abhors the shadow side of itself. It cannot yet see that this is just an opportunity to practice compassion, to deepen in compassion. So we move into the whole idea we've got to get rid of the shadow in order to let the light shine through. The sun in the sky is strong; it will burn through clouds. You don't have to get up there with a rake, or broom, and sweep the clouds away. The sun will burn through. One learns to trust the power of the sun. In human life, one must be responsible for the negative arisings of fear, anger, greed, and so forth. If one enacts these in the world one simply perpetuates that karma, and one does harm to others and creates new karma through that harm. But one does not have to hate the fact that these mind states arose. ❁

***As you walk through life,
if you should find yourself
suddenly up against
a hill,
and snow,
and an ever-accelerating
force of gravity....***

Consider the possibility of



Aaron ...Continued from page 10...

so much as to refuse to get caught up in it, to see how negative mind states arise and not take them so personally but have the wisdom to know that they arose because certain conditions were present for their arising, and come back to the centered and loving heart that does not need to enact the fear, greed, and hostility that might arise.

So many of you are ready to do this and to bring these lessons out in to the world. Not "me" and "mine" but "us" and "ours." Cherish every small bit of life, however it expresses itself. Know that the hand cannot be whole unless each finger is whole.

There is more I could say but I have promised a short talk and I think I have already exceeded my allotted time. Cherish one another. Each of you works in different areas. No one area is more or less important than another. People must learn to cherish their environment, to communicate with one another, to find their own spiritual paths. Your teaching grounds are wherever you are, amongst your family and your friends and your workmates. Some of you may feel that your work is more directly pointed in the direction of "us" and universal peace, but I suggest that no work is more important than any other.

Be a Buddha, one who is awake. Be a Christ. Have a sense of being fully wherever you are. Teach through your own lives and rejoice in this opening into the millennium of "us."

It will begin globally. You're not ready yet for the whole universe. Once you have mastered this on a global level, those beings from other planes, other planets, other spaces, will be ready to welcome you into a more universal society.

My love to all of you and thank you for hearing me this morning.

Barbara: I'm talking a bit about what Aaron asked me. I was sitting in the hot tub and he was talking to me about me/us, and little things arising like an irritated thought of, "I've got to go do this. I don't want to do it." I think I was thinking about needing to check the chemicals in the hot tub and doing it. I don't want to do it! He said, look at the "me" who doesn't want to do it and then think of all the people

who might use this hot tub joyfully and healthfully because the chemicals have been checked. He said, in all these little ways, transcend the "me," and get out into the "us." He asked me to keep noting the places of fear within myself and to simply acknowledge the fear, let go of the fear, go beyond the fear, to connect into the whole world out there, and feel the direct repercussions of any choice I make and any energy I send out.

Another thought that I had when I was getting out was, the bird-food container has been sitting outside and I haven't filled the feeders. That little, "I don't feel like doing it, it's cold." He says, think about all the repercussions of each act of giving or of each act of closing up. So that was some of his very simple instruction, just picking up on any negative thoughts going by and reminding myself it's okay that the negative thoughts are arising. I don't have to get caught up in them. Note that there's a negative thought and check the tub water and fill the bird feeder. But do it with a deep sense of the interconnection of all life, and how every little act like filling the bird feeder literally changes the world. Don't take anything for granted. He's saying now, "It literally changes the world to fill your bird feeder."

He's saying that one thing he wants to emphasize is that all the fear and self-centeredness was a necessary part of our process of growth, and not to get into condemning that and saying, "I should not have felt fear." He says that's what we build upon. I want to ask: Aaron, what is the value—I don't know how to phrase the question—the value of self-awareness and even self-centeredness that arises from self-awareness and fear, that distortion of "me"?

Aaron: I am Aaron. I will be very brief. There is a, what you sometimes call pure awareness, an undifferentiated awareness. It does not distinguish self from other. It is simply awareness. Such awareness that is centered in the essence of all that is, can serve as channel for the Love-nature of that essence, can know love, can express unconditional love with no subject or object for its love. It is just the movement of Love. Thus, here is no conscious intention as part of it. It is the most simple, clear and

...Continued on next page...

direct expression of Love, which is a direct expression of the Divine.

Through the human move into self-awareness and the distinction between self and other, you learn to offer a differentiated love. But that love has its limits. It has limits because it is personal. You aim toward unconditional love but the separate person cannot channel that unconditional love. Only through the notion of the person, which is then transcended back into the undifferentiatedness of pure awareness, can that previously personal force of love be transmuted back into a very powerful extension of love. This is a bit hard to explain.

I'm seeking for a metaphor and for once am unable to find a clear one. Picture a space of no differentiation between land, air and water. All that is necessary for these is available, but there's not yet any distinction, just a mass of earth, air, fire and water completely mixed. These separate, so you have earth, fire, water and air. The water is drawn up into the heavens and rains down upon the Earth. They start to interconnect again. Can you see the difference in power between this undifferentiated blob of elements, the second phase where you see them separately, each element alone, and the third phase where you understand the interconnect-edness and that right there in the earth are the other three elements; right there in the water are the other three elements; and so forth?

There's an old Zen saying: "In the practice of Zen, first a mountain is a mountain. Then it ceases to be a mountain. Finally, it becomes a mountain again." So this undifferentiated awareness to which you will return is far different from the original undifferentiated awareness. It is an informed, undifferentiated awareness born of the sum of all your experiences, your joy and your pain. Your wisdom, your compassion and also your hatred and fear. It is an awareness that can be focused, perhaps that is the most important aspect of it. The original awareness was unfocused, and you were born into this undifferentiated awareness. Then through the process of self-awareness you finally return into that undifferentiated awareness, into a true resting in the Unconditioned but with the ability to focus the pure awareness mind, and with that focus to create intention

...Continued on next page...

Schedule of Sangha Sundays ~ Meetings in 2002 ~

Spring	April 21
Summer	July 21
Autumn	October 6
Winter	January 6 (2003)

Details on time, place/directions and meeting agendas will be provided approximately one month prior to meeting date. (Should the sangha want different and/or additional dates, the above schedule will change.)

These dates provide a beginning for regular sangha meetings; we will initially focus on "Sangha Building."

Mark your calendars for these events.

... going with the flow...



Whooosshinn'
you are here!

Photo by Hal Rothbart

Aaron...Continued from previous page...
and truly unconditional love. That is all.

...later, a discussion continuing from above...

Barbara: K has asked, what about the millennium before this. He says all of human history as we know it has been “me” and “mine” but before that there were places like Lemuria and Atlantis which were “us” and “our,” but more from that first undifferentiated awareness that he spoke of. There was no sense of self or other in Atlantis. Beings were telepathic, more like fourth density, and there was no sense of separation. So we had to fall into this sense of separation and then come out of it in order for the “us” and “our” to be really powerful. Then we bring different energy into it than they could in different times.

He says he'll talk more about this on Wednesday night.

M has asked, will the sore fingers continue to have all the power?

Aaron: I am Aaron. If you have an infected finger, you have two choices. You can live your life around that infection, fearing to use the hand, saying, "Oh woe is me," afraid to venture out the door for fear it will be bumped or jarred. In other words, you can live your life in fear that the infection will escalate and eventually kill the body. Or you can choose love. You can soak the finger and wrap it in appropriate bandage, and each time pain arises, you can acknowledge the pain with kindness and send loving energy to it. But refuse to be ruled by the sore finger. How are you going to relate to these sore fingers? They are going to continue to exist That is all. ❁



Deep Spring Center is a “501(c)3” nonprofit organization, guided by a Board of Directors.

The Center’s mission and goals are to:

- ❁ offer non-denominational spiritual teachings on non-duality
- ❁ teach and support the deepening of awareness on non-duality and related topics through the practice of meditation
- ❁ sponsor discussion groups, classes, retreats and workshops designed to provide support for spiritual growth and to further the teachings
- ❁ publish and distribute materials concerning these teachings
- ❁ foster a community of individuals interested in and practicing these teachings
- ❁ expand and redefine our specific teachings always with spiritual focus, into directions the teachings themselves lead.

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See our web site for more detailed information on these books.

Note: These works, and many of Aaron and Barbara's talks, can be read at our web site...

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*Spiritual practice is about
getting in touch with the human experience.
It's not about arriving at some altered space,
although that may happen
and it can be a very joyful experience.
But most of you find it far easier
to get out of your bodies
than to be here in the physical,
emotional and mental bodies.*

*Spiritual practice invites you to be here,
to be human, to develop wisdom about
the whole flow of human experience,
and to develop the compassion
that has mercy for the human
experiencing these difficult things.*

~ Aaron

"If it were not possible, I would not ask you to do it."

— the Buddha



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