



# DEEP SPRING CENTER NEWSLETTER

Vol. 19, No. 3

Fall 2011



Barbara

## Letter from Barbara

Dear friends,

Life has a wonderful way of renewing itself. I have been sitting here in my son and daughter-in-law's upstate NY living room with my infant granddaughter in my arms and my five year old grandson beside me. What blessings! New life is remarkable in all the ways it presents itself.

Our beloved dharma center can benefit by a touch of renewal, too. In May, Aaron offered the talk in this newsletter on a topic I have thought about frequently. Through the years I have often wondered how best to integrate two aspects of Deep Spring Center; meditation and spiritual inquiry. The challenge was that I've always seen them as part of each other, so I've had to work to understand why some people see them as separate. As with many things, part of it is fear of the unknown, whether that unknown is meditation or spiritual inquiry. Part of it is ignorance of what each branch of DSC entails.

With the help of Anna Marie Henrich, one of our senior Deep Spring teachers who first met Aaron in the "living room days" over 15 years ago, we have conceived a program for this year, 2011-12, and a further program to begin in fall 2012. In those early days, as Aaron reminds us, most people participated in both sides of DSC offerings, with Aaron teaching much of both. Because Aaron's view was non-dual, others got the two branches of meditation and spiritual inquiry as non-dual, and understood that they were supportive each to each. This fall we will attempt a return to that, as one offering along with the various other classes from DSC teachers.

Aaron, Anna Marie and I will lead a year-long class about which we are quite enthused, open to people who have had at least an introductory meditation class, and with a pre-requisite of reading Aaron's book, *Presence, Kindness and Freedom*. Registration will be by application; I will want to speak with each applicant about his or her interests and experience. The class will meet twice a month—once with a talk from Aaron open to all, and once as a discussion open only to the registered group, with a maximum of 20 participants.

Vipassana is a core, of course, but through my over two decades with Aaron as my teacher, he has taught me so many additional things that support spiritual growth.

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## Meditation and Spiritual Inquiry

May 25, 2011

Wednesday Night with Aaron excerpt for newsletter

Aaron: Good evening. My blessings and love to all of you. I am Aaron. Thank you for joining me tonight. I want to talk to you tonight about something that's been on my mind for quite awhile, and was further triggered by the recent annual spring sangha meeting and the feedback from people in the questionnaires that went out before the meeting.

What draws you to Deep Spring? we asked. Some people said meditation. Some people said spiritual inquiry and Aaron. Some people even said, "I don't meditate." or "I don't get Aaron." So it was clear that some people were seeing a duality there. Not everyone, not even many, but some.

When Barbara founded Deep Spring Center 21 years ago, at my suggestion we named it Deep Spring Center for Meditation and Spiritual Inquiry. I felt that both legs were essential, just as a butterfly must have two wings with which to fly. But I also did not want to force spiritual inquiry on those who came to learn meditation, nor to force meditation on those who came to pursue spiritual inquiry, but rather to present the material and help people to see it as an organic whole, so that each would reach in both directions.

In the beginning we had two different classes, on two different nights each week, gathered in Barbara's living room: a meditation class for those who wished to pursue the tools of meditation, and a spiritual inquiry class for those who wondered, "Who am I? Why am I here? What is this incarnation about?"

Most of this found its way into my new book, *Cosmic Healing*, so we will be using that as a reference through the year. While the curriculum is not yet finalized, some of the topics will be (not necessarily in this order):

- An overview (including Interval III, Vipassana, and Interval VI, "Trainings")
- The roles of vipassana and pure awareness as we work with difficult emotions and body states (from Chapters 1,2,3)
- Opening the heart; the work of devotional practice and the brahma viharas (including Chapter 4 and Interval I on metta)
- The path of service
- Opening to guidance
- Understanding resistance; taking it into practice. Working with negativity and the *kilesas*.
- Karma
- States and Stages of consciousness and how this progression of consciousness integrates with the "trainings"
- An experiential understanding of non-duality
- Work with the akashic field (almost synonymous with *sambhogakaya*)

This list is partial. This summer we'll develop a fuller curriculum. If the class interests you, please apply.

When I leave here, I'll go to my lake cabin for the summer, and am looking forward to a quiet two months. This spring I've been in constant motion, on book tour and leading retreats. Balance will be good: quiet dawns to meditate on my dock and time with Aaron. I am also finishing the final review of publisher's edits on yet another new book, *The Aaron Q'uo Dialogues*, about which I am very enthused. This book is a result of ten years of workshops with my dear friend, Carla Rueckert (channel for *The Ra Material*), in which Aaron and Q'uo dialogued with much love to each other and the participants about numerous questions on living our lives with wisdom and compassion. It will be released in early December.

I wish you a lovely summer and look forward to seeing many of you at our DSC summer picnic.

With love,  
Barbara

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Barbara with granddaughter Natalie, 5 weeks old.

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At first, most people came to both nights, about six or eight people at the start. Gradually, somewhere into the second year, new people started coming and more to one night or the other. There was still a core group that came to both, but there were people who said, "Oh, I'm a meditator," or "I'm here to learn about spiritual inquiry," and that was fine. For spiritual inquiry, we talked in more depth about concepts, but what good are concepts if you don't directly experience them? It was rarely concept but what I call "furniture of heaven"; that is, questions concerning the outer universe, but more, exploration of your inner universe. How do you love with kindness when anger is present? In the pain of your lives, how do you live with love? On the other night we focused on meditation practice, and people developed that practice. I was not training people to be meditators but to grow into the unlimitedness of their true nature. We talked about dharma topics, such as the Four Noble and Truths. People needed to get beyond the idea, "I am simply a meditator here learning a tool," but begin to know their true nature as spirit and to understand the causes of their suffering.

After a number of years, it pulled together once again so that almost everybody was involved in both programs. We had three retreats a year and emphasized the value of them; almost everyone came to the retreats. It was a very cohesive group, and very close friendships developed. Classes were now three nights a week and large, but there were more people coming for the meditation classes than Barbara could teach. Also, classes at different levels were needed. In 1995, Barbara began to train other teachers,

We had 2, 3, 5, and finally a dozen, meditation teachers, but there was still only one Barbara leading the spiritual inquiry. So many people began to come to the meditation classes and they never met Barbara; they never met me. "Who's Aaron?" they'd say. "I'm a meditator." Or, "Channeling doesn't make sense to me." In this we got into a bit of duality.

The core of what we are teaching is non-duality, so we certainly don't want to create or enhance duality in our own Center, or in the minds of anybody who works with me, yet each has free will to choose from among the offerings. We just let it be. For several years Barbara's energy was so focused on the teacher training program, to fill that need, that she ceased to do any channeled workshops, and that side of the program became weaker. But both of these tools are important.

You can meditate, truly persevere to learn the outer practice, yet with a skewed effort wherein there is still very much a "somebody," an ego, trying to somehow escape its suffering. We can talk forever about the idea that you are spirit, angels in earthsuits, as I call this angelic presence that you are, here in this physical body, this everyday mind dealing with earth plane catalyst, but unless you experience both your true angel-ness and suffering and its causes and release through the depth of practice, my words are meaningless; they're just words.

The fact is that the everyday mind, the everyday human, cannot experience the angel-ness. You have to meditate and move into a deeper place, a bit free of the mundane everyday mind, to begin to know who you are. Then the spiritual inquiry side of it makes sense, and you're able to take it further and use it truly as a way of growing and experiencing the unlimitedness of the world.

When you sit in meditation with the practice that we do here, a practice of simply being present with whatever is predominant in your experience, then knowing comes.

Through the years, many of you have learned a deep choiceless-awareness meditation practice. What we teach here is not just concentration practice. That's easy, to focus the mind and stick to one object, which process can lead to some very blissful experiences. But when you end that one-focused meditation, whatever challenges there have been in your life, and your ways of relating to those challenges, remain untouched. Then the only option you have is to close yourself back up into that very concentrated space again. So you create a habit of moving into the world, saying, "Oh no!" and coming back into a deep quiet space that avoids the world.

But you are not here to avoid the world; you are here to be fully in and of the world. That's why you incarnated. You incarnated to live in and transform yourselves and the world. You brought whatever karmic energy with you, whatever old habitual patterns, with the intention of transforming them, transforming fear, hatred, greed and separation into love and connection. This is not a matter of getting rid of fear, greed, or hatred, but finding that, right there with negative emotion, is the innate lovingkindness of your being.

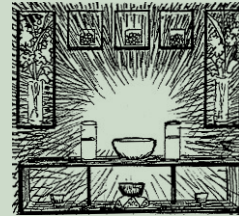
The meditator who is drawn to vipassana through personal suffering, and looking for a path out of suffering, seeks his or her own freedom.

## NEWSLETTER

published three times each year by the

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But as practice deepens and you begin to know your interconnection with all beings, you discern that there is no path that does not include all beings. Then you begin to ask, “Who am I and why am I here? How do I best serve the suffering in the entire world? Why is there so much suffering in the human experience?”

This is what spiritual inquiry is about—beginning to find those answers. You transcend the negative side of the human personality and get to know the innate lovingkindness. You start to find certainty that there is an angel in the earthsuit, in all earthsuits, and to understand that all of you have come, literally to transform the world through that knowing. But at first the talk is only concept.

It’s helpful to talk about it as concept, but concept is not *knowing*. When you sit in meditation with the practice that we do here, a practice of simply being present with whatever is predominant in your experience, then knowing comes. As we sit, objects come into the field of consciousness. Sometimes the object is pleasant; sometimes it’s unpleasant. Sometimes the body feels filled with ease and space; sometimes it feels cramped up or very agitated, filled with pain, and likewise the mind. Sometimes the mind is calm and joyful; sometimes it’s agitated.

The question is not, “How can I make my body always be calm? How can I make my mind always be calm?” but “When the body and mind are not calm, can I be loving within agitation?” Because unless you can be loving with the agitated mind and body, how can you be loving in the agitated world and with the agitated others? Then you are shifted to the spiritual inquiry wing of the butterfly, remembering that you came to learn compassion. That insight inspires you to stay with the pain, and to learn.

The balance of suffering and compassion is a predominant object of your incarnation. You learn to open your heart to things as they are, because it is through that open heart that true transformation comes. I’m not talking here just about inner transformation, although that’s part of it, but transformation of your world. When there is hatred and you hate that hatred, you don’t transform it in any way: you simply add more negative energy. You don’t have to love the hatred, but can you love the being who is caught up in hatred? Can you love the being who is caught up in fear?

That which is aware of fear is not afraid. That which is aware of anger is not angry. When something triggers fear or anger in you, there seem at first to be only two possible paths. Here is the trigger, and fear or anger comes, and then you feel, “No, no anger allowed here. I won’t be angry.” Or, you take it out on another person or on the self. These patterns go deep; you have practiced

them for lifetimes. Neither is wholesome; neither leads to true healing for yourself or the world.

In the meditation practice you learn a third possibility through literally working with the practice in which one notes, “Here is the experience of anger,” or fear, I’m using those two as examples. It could be anything: impatience, greed, desire, confusion, anything. “Here is the experience of anger. Anger has arisen in this mind and body and I can feel its energy in the body. It’s unpleasant. It’s hot, it’s burning.” There is strong aversion to this experience, and knowing, “I want to get away from it.”

You see your habitual tendency when such energy comes, which might be to act it out and scream, or it might be to close down the energy field. Instead of doing either of those two things, you learn to simply take care of the anger. Breathing in, breathing out. Present with anger.

Recently Barbara was with a little boy. He was angry. He was sitting on his living room floor, scowling. Barbara said, “You look angry.”

“Yes,” nodding his head, “Yes.” He said, “I’m taking care of my anger.”

She said, “Can I sit here with you while you take care of it?” “Yes.”

And after five minutes or so, his body relaxed, he smiled and he said, “I’m all done. Let’s play now.” This is what you are learning to do.

In my lifetime 2000 years ago, the lifetime I’ve talked some about in the Essene community in which Jeshua lived, these trainings were given to young children. All young children in the community knew how to take care of their anger, their fear, their greed, their impatience, and so forth. This skill was basic to the trainings. But you in this culture have not had the opportunity to learn this, so that’s where we started 21 years ago.

At the same time as people were learning these skills in 1989 and 1990, there were many talks about who you are and why you are here, talks that some people might interpret as “New Age mumbo jumbo.” I’ve heard a lot of that phrase, not so much from Deep Spring people but in different places. What is “New Age mumbo jumbo”? Is it mumbo jumbo to talk about states and stages of consciousness, which only now are beginning to be understood? Long ago it might have been considered mumbo jumbo to talk about a round Earth. “Oh, the Earth is flat. How can you talk about a round Earth? If you keep sailing, you’d be on the bottom of the Earth hanging upside down. That’s absurd.”

What is often viewed as “New Age,” that is, ahead of its time and inexplicable, is simply the cutting edge of science. We go down

to Brazil and watch the Entities incorporated in John of God literally cut into the body to remove a tumor or whatever. There's no traditional anesthetic or sterilization. Some people say, "Impossible," or "Mumbo jumbo!" Not many do, though, because they watch and they see that the person who is thus cut experiences no pain, that the tumor is removed and that they heal. It's the cutting edge of science. The Entities are using very high vibrational energy. The doctors here in the U.S. are only now beginning to understand how to use lasers and other tools, ultrasound and so forth, as part of medical technology.

So what I've attempted to do, and Barbara also, through the years, is to bring some of these tools like work with chakras and energy, harmonics, and understandings, such as understanding of karma, or of states and stages of consciousness, more into the daily realm so that you can bring them into your lives.

So many of you believe that you have limits, but there are no limits—only what you hold because of your beliefs. If you believe that something cannot heal, then of course it cannot heal. If you believe that you are incapable of something, then of course you're incapable of it. You limit yourself because of the belief. I'm sure each of you has heard stories of somebody who, for example, lifted a thousand pound automobile off of a person on the ground. Could any of you lift a thousand pound automobile? And yet people have done it.

One night when we had a number of children here, I asked them, could they lift J in his chair? J is a large man. They all said no. I said, what about together, do you think you could? They looked at each other, "Maybe." I said, "I think you can. Will you try it for me?" So they all gathered around J together and they lifted him up in the air. This changed their belief system. If I think I can do it, probably I can do it.

I speak from my experience, not from concept. I have lived in many different lifetimes, different cultures, male and female bodies, different religions and belief systems. Some of them were very open-ended, though you might think of them as primitive. For example, aborigines in Australia. We would run, traveling across the countryside, and one person might fall, with his leg into a hole—snap! You could hear the bone crack. He would fall to the ground in pain.

What is a bone? Is there anything solid there? It takes on a certain integrity in its molecular structure, but it's just molecules that have adhered together. If it was a compound fracture, we would have to pull the leg straight and realign the bone, but that was it. Then we would sing to it, use the art of harmonics,

which again today is only beginning to be understood medically. Through harmonics we would invite the molecules to reintegrate themselves with each other. Quite literally within half an hour that human would be capable of getting up and running on his leg again, but usually we would just camp there for the night and allow him rest because his body had undergone a severe trauma. Knowing the need for sleep, providing some wholesome food and rest, and the next day, off we went.

It need not take 6 weeks for a bone to knit. Why should it take time? Time is a concept. There is no linear time; all time is now. If the bone can be healed in 6 weeks, it can be healed now.

Barbara speaks of a similar experience breaking her big toe. It was a clean break. The doctor said 6 to 8 weeks to heal. It was taped and she was told, "Keep off of it as much as possible." It was summer. So she lay on her bed in the cabin with her foot in the air, ice on the foot, feeling much frustration because it was the beginning of her summer. "Oh, my summer's going to be ruined." I said, "Oh, do you think so?" "Well, 6 to 8 weeks."

"Do you believe everything you're told? Why should it take 6 to 8 weeks to heal?"

I invited her to sing to the toe. "Sing what?" "Whatever you think the toe wants to hear." Toning, just "OM ... OM ... OM ..." whatever sounds felt happy to the toe. She had nothing better to do; there she was in her bed, she couldn't go anywhere. So she sang for a number of hours every day for three days. She was in a lot of pain at night, hard to sleep, but the third night she slept soundly and when she woke up on the 4th day and put her foot down, there was no pain. I said, "It's healed."

The x-ray not only showed that it was healed but it showed no scar tissue. It showed no break where the original break had been. Three days. Why should it take longer? Later she asked me, "Aaron, could I have done that in an hour?" And I said, "Of course. Not just three days." But I pointed out to her she was just learning.

At the Casa we have seen something similar, when there is a physical incision that does not bleed, and that heals quickly, because the knife has not cut into any molecules but separated them, opened them to provide inner access, then closed again.

This is not far different than direct experience of emotional wounds and still knowing and living your innate wholeness. There may be belief "I am inadequate" attached to the mind from

childhood. In meditation one sees the innate perfection of every life form. Then one begins to question the belief of inadequacy, asking “Is that so?” each time the belief rises to the surface. Gradually, with kind persistence, the limiting belief shatters. Here is another overlap of meditation and spiritual inquiry. The Inquiry sees the concept and the meditation learns the practical by moving into the direct experience, be it of the body cells or of the mind and its movements. Through the mingling of these two wings of the butterfly, you are finally beginning to emerge into the deeper, unlimited and radiant truth of your being.

We’ve been talking a lot recently about the akashic field. There are four elements: earth, air, fire, and water, and a fifth element we might call ether or akasha. Akasha is the ground out of which the other elements express themselves. The akashic field is the container—container is too limiting a word, but there’s no other word in English: it’s the space in which the akasha is found. This may sound to some like mumbo jumbo but no more so than gravity sounded before Newton pointed it out.

Everything is expressing constantly out of this akashic field. Here is an example of the integration of traditional dharma and what we’re calling spiritual inquiry. In the traditional dharma we talk about the *Dharmakaya*. The word *kaya* means “body” so *Dharmakaya* is truth body. *Nirmanakaya* is the form body. *Sambhogakaya* is the wealth body, the bridge that holds them together. This is traditional dharma. In meditation centers all over the world, they talk about Buddha nature and everyday experience and the place where they come together. Meditators have no trouble with that. The akashic field is just a different articulation of the same thing.

You are not here in these incarnations, most of you, simply to become traditional meditators but to learn your unlimitedness, to learn your power, to learn your radiance, to finally take positive control of yourselves and the world and create the Eden that you planned for this world and these incarnations. Eden isn’t something that’s thousands of years off; it’s right here, today, once you master these skills. World peace is not something impossible to attain. An end to starvation is not impossible to attain. An end to physical disease is not something impossible to attain. But most of you have been brainwashed into thinking it is.

Let us look further at how practice in the akashic field can help us to create more wholesome life on earth. Barbara has been working for the past few months with a mix of different experiences in the arms and shoulders. The x-rays show she has rather severe osteoarthritis in her shoulders. The Entities in Brazil have helped work with the shoulders so she has good movement in them, without pain, but pain radiates down her arms and the tendons. It was pointed out to her that the connective tissue in the body is tense, reacting habitually to old trauma. This is no different than what happens with each of you in the emotional body.

K, would you push me? (*K pushes and Aaron pushes back*) When you’re pushed, the habitual pattern is often to push back. This is

a mammalian reflex. The body repeats that reaction over and over and over again; there are thousands of pushes every day. So the whole body becomes conditioned to tense up every time there’s some kind of a push, not necessarily a physical push but the kind of push of a person who disagrees with you and is angry, or a traffic jam, or the flooded basement, everything tenses up. Just as the mind learns certain patterning, the body learns that kind of patterning.

With meditation practice, one can observe the mind going into what we call tension, or contraction. We can see what this 4 year old was stating: “I am taking care of my anger.” One can learn that.

The physical body is the slowest of the bodies. Spiritual, mental, emotional, and finally the physical body tags along at the end. It is the slowest to unlearn old patterning, also. The old trauma of a thousand lifetimes is bound up in the cellular tissue of the physical body, and the habit energy of the physical body. The physical body doesn’t even have to feel pushed: it’s just the reaction to all of the circumstances of life.

For Barbara, one result is shoulder pain, and the body tensing up against shoulder pain. She has been watching how she can literally move into the akashic field. The image I’ve offered her is to see herself snorkeling in a beautiful bay. There’s lovely coral that she wants to see, beautiful reef formations of vivid colors. But there is also thick seaweed. She can’t just yank out the seaweed or she’ll damage the coral. But she can gently swim through it. If you swim through seaweed abruptly, it coils around you, but if you move your arms very gently, it simply floats aside.

She’s been practicing that. Every time she moves the arm and there’s some kind of pain in the tendons, she stops and she goes to the place that’s free of the pain. Right there with the pain is that which is not in pain. Right there with that in which the connective tissue is bound up and binding itself tighter is that in which the connective tissue is open. She is literally teaching the body a new way of being with any catalyst such as pain or tension. I said the physical body is the slowest learner; gradually the body is responding. Gradually there is less tendon and muscle pain.

It’s a gradual learning because the body is slow to remember. Many things help. Massage and opening of the body help a lot. It reminds the body how to relax. Floating in the hot tub helps. She does a lot of gentle movement. There’s no pain and it reminds the body that it knows how to move without pain. Gradually the body will heal itself because the body has the capacity to heal itself.

This is dharma. It’s no less dharma than the traditional statement, for example, of the Four Noble Truths, which is the statement: suffering exists, the causes of suffering, that there is freedom from suffering, and the path out of suffering. Suffering exists when she can’t move her arms, feels frustrated and enacts that frustration with further tension. The causes of the suffering are tension and old habitual patterning. There is freedom, and learn-

ing the path out of freedom, which in this case is the retraining of the physical body, just as in meditation you are retraining the mind. There's no difference.

So all of you are learning these infinite possibilities. There are so many of you incarnating at this time who are old souls, who have literally come into the incarnation with the intention to help bring this whole Earth into a higher consciousness. For millennia, the Earth has been bound into a much lower, more fear-based consciousness. Now the Earth has the opportunity for a dramatic shift out of that gross consciousness and into and beyond causal consciousness.

In Barbara's new book, *Cosmic Healing*, there is a chapter on consciousness, and on page 261 there's a chart of consciousness. We talk about gross, subtle, causal consciousness states, and beyond the causal. The stages of magical, mythical and rational consciousness are part of gross consciousness. That's where you've been and that's where a lot of the world still is. Magical consciousness is like the consciousness of a small child. The child is angry at an adult in the family. The adult gets sick, and the child is afraid, "I caused the sickness." There's a sense of the magical about it. "I have that power." Well, at some level it does have that power, and it understands it has that power, but it doesn't really have that power. It did once. It could again when it matures.

Many of your fundamentalists are very caught in magical consciousness. It's the consciousness that says, "We are right and everyone else is wrong." The consciousness is "us against them"; this is the level of consciousness that has caused so much hatred and destruction in your world for millennia.

The one you know as Jesus, Jeshua, came to teach the possibility of a higher consciousness, to let go of the "me versus them." Love one another, you are one another. Open your hearts to each other. Rather than an eye for an eye and a tooth for a tooth, which is a fundamentalist level of consciousness, return love to hatred.

Gradually much of the world grew out of this magical and mythical consciousness and into rational consciousness. And it's rational consciousness that rejects the spiritual inquiry lessons. It fears them. It fears them because they challenge its status quo. What if there really are these possibilities?

But more and more of you in meditation are seeing the truer picture. You are experiencing in yourself your interconnection with everyone and everything. So on one level you say we're

each separate, but then you have a meditation in which the body seems to dissolve, separation dissolves. There's a deep, direct experience of unity, and you cannot deny that experience and say, "I imagined it," because it's so profound. So gradually there's the move into subtle consciousness, and then causal consciousness.

As you open to subtle consciousness, you begin to be able to access the akashic field, just begin. Slowly we move through the subtle realm into the causal realm in which we can directly access the akashic field. As you learn the tool of accessing the akashic field, you have the power to change things.

This power must be earned. At some level each of you realize the enormous harm you can do if you have the power to create from the akashic field but do not yet have the control over the emotional body. There is concern that when anger comes and you have that power, you might destroy with the power. Because, on the whole, you are well-intentioned, you deny your power because there's a fear, "I'm not yet ready to own that power," and to some degree that's true.

This is why we put the work together, why it's so important to do this inner work to find equanimity with heavy emotion, and the non-need to act out or suppress heavy emotion, but to take care of it as our young friend did. As you master that skill and trust yourself, if heavy emotion comes, you know: "It's okay. I don't have to be afraid of it. I will not misuse my power to destruct because of heavy emotion." Then it becomes increasingly safe to experience your power. Then you find the unlimitedness of your power, and it's only then that you start to truly be able to create the Eden you hope to create in the world and in your own lives.

I hope this talk helps you to see the big picture, here. It's okay to focus on one piece of growth, to focus on a meditation practice and develop it, to focus on understanding conceptually this whole idea of angels in earthsuits. But eventually because you truly are those angels in earthsuits, and because your intention is to grow in compassion and wisdom, you're going to wish to put it together.

This is what I hope for you, that you begin to trust your radiance, your love, your capacity to hold all of this. You are the hope of the world, you and millions of others like you around the world who come together in what we might call dharma centers or light centers with the intention to transform the various kinds of energies that come through you into light, and use them for good in the world.

## THE WORK

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## SILENT AUCTION AND GET TOGETHER FOR DSC: Oct. 15, 2011

Deep Spring Center will be hosting a silent auction fund raiser. A group from the Sangha are working together to make this a special event. The date has been set for the afternoon of Saturday, October 15, 2011: food and refreshments will be served.

Our first task is to collect the items or services to be auctioned, and that's up to us, all the friends of Deep Spring Center, to find, donate, or commit to the items and services to be auctioned. For the auction to be successful, we will need the help of many people to create a large and high quality array of items for bidding. Please consider whether you are able to contribute in one or more of the following ways.

1. **New or like-new items** – a nice gift you haven't used, special artwork, handmade quilt or sweater, an antique
2. **Services** – Do you have service that others might value? Carpentry work, therapeutic massage, a catered dinner at someone's home, etc.
3. **Do you work somewhere that might be willing to make a donation?** Do you work for a business or other organization that might be willing to make a donation in exchange for an acknowledgment at the event and possible tax deduction. If appropriate, please inquire with your employer and let us know.
4. **Would you be willing to assist with the planning of, or on the day of, the event?** The more people who can volunteer their time to help, the more successful we will be. No experience necessary. We hope you can join us.

**Contact Lalita Doke** (Committee member) at [housemate950@yahoo.com](mailto:housemate950@yahoo.com) if you (1) have something to donate or (2) would like to volunteer to help with the event. More details will follow via email, but we would like to start compiling the auction items now. Thank you for supporting Deep Spring.

### **Silent Auction Committee Members:**

Tom Slank, DSC President

Sandra Villafuerte, Board Member

Sherry Hansen, DSC Treasurer

Lalita Doke

Kay Mahan

Bilha Birman-Rivlin

Adriana Medina

\_\_\_\_\_ (consider volunteering and your name will go here)

## DONATIONS TO BARBARA

Barbara Brodsky is not paid a salary nor does she receive money from your donations to Deep Spring Center. Your support permits her to do full-time teaching, channeling and work on Aaron's books. You may offer your donations directly to Barbara.

Donations for Barbara may also be offered into the Roth Retirement Account started for her by sangha members. Make checks payable to: Oppenheimer custodian for Barbara Brodsky Roth IRA. Contributions can be sent to: Oppenheimer & Co. Inc. / Attn: Gary Austin, 301 E. Liberty Street, Ann Arbor, MI 48104 800-423-7491 or 734-747-8040



## President's Letter

Tom Slank

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The Deep Spring Board would like to thank everyone who attended the annual Sangha meeting held on Sunday, May 1, 2011. It was a lively and informative meeting—for both the board and others who attended. Results of the recent survey were presented and discussed. Seventy-two completed surveys were returned and your participation is appreciated. The survey was designed so that individuals could share opinions about what Deep Spring is doing and what it can do in the future to best serve the Sangha as a whole, give people the opportunity to share new (or old) ideas, and help the board know the Sangha better. The results pointed out something that many of us already knew: the Deep Spring Sangha is a very diverse group of people. Different interests and priorities but bound by our commitment to spiritual inquiry and meditation.

Seventeen separate suggestions were compiled as a result of the survey and Sangha meeting, and several new volunteers came forward to help with finance, marketing, and social events. The board has discussed the ideas brought forward and is initiating several of the fundraising and marketing ideas. The Silent auction is set for Saturday, October 15, 2011, and should be a fun event.

Financially, as I write this message, Deep Spring continues to operate in the red. But things are improving, thanks to the good work, well wishes, and contributions from the Sangha. One of the largest contributions is being made by Tana Dean, our part-time office manager. Tana continues to move Deep Spring forward by leaps and bounds in the area of technology and internet and community visibility. Her dedication to hard and honest work makes everyone associated with Deep Spring look good. But we're not in the black yet. Please consider what you can do to help keep the doors at 3003 Washtenaw Avenue, Suite 2, open for business.

The board typically meets on the last Monday of the month (no meeting in August) at 6:30 pm at Deep Spring Center. Everyone is welcome. Please consider attending a board meeting sometime; input from the Sangha is always welcome.

To the many volunteers that help Deep Spring do everything it is able to do—my thanks and love.

In peace,  
Tom Slank



*Photo by: Tana Dean*



## Retreat Committee News

Since the low turnout at the Emrich retreat in June 2010, every subsequent retreat has been well attended. It has been quite a while since retreats at all levels have done well, and the retreat committee would like to thank the sangha for coming out and supporting the retreats.

The Spring Vipassana retreat held at the Steiner House was led by Mary Grannan, Erica Dutton, and Lisa Zucker and managed by Jan Eveswell and Anita Sherman-Moran. Everyone seemed to benefit from the experience. Two people came from Chicago after finding out about the retreat through the DSC website.

Ingrid Weisz managed the No-Frills retreat, which had 13 registrants (though two had unexpected family obligations and were unable to attend). We experienced a bit of duality when one retreatant observed that all the Fords were parked on one side of the lot and the foreign cars on the other. Although the weather was too cool for many signs of spring, it was lovely to walk mindfully through the woods and by the lake.

The Emrich retreat had 39 retreatants, with 16 staying for the weekend and 23 attending for the week. People ranged in age from 19-80, and it was heartening to see the several younger people who joined us to learn about the Path. Four retreatants flew in from Nashville after learning about us through Barbara's book *Cosmic Healing*. Meditators also joined us from Colorado and Ohio. Our teachers Barbara Brodsky, John Orr and Aaron spoke about learning to live skillful lives in relative reality while simultaneously resting in ultimate reality. Peg Tappe offered instruction to six retreatants on developing basic meditation tools.

One evening the library area of the chapel was closed off while we waited to see if a mama raccoon would rescue her baby who had fallen out of the nest and down the chimney. Fortunately, after rescuing the baby, mama then climbed down a ladder with the baby and relocated it to a safer home. Sandy Norton and Hugh Danville looked after the manger duties while we enjoyed a rich week full of meditation, instruction, chanting, dharma talks, and small group meetings. At the closing circle, retreatants expressed deep gratitude for this opportunity to learn and grow under the guidance of loving teachers and sangha.

At a recent retreat committee meeting, we considered the idea of a No-Frills retreat over the New Year's weekend. If this idea appeals to you, please let us know.

## Join the Retreat Committee

Being a member of the retreat committee is wonderfully rewarding as we work to support a sacred space where retreatants can focus on their practice. It is a joy to get to know people as they dedicate themselves to the Path and support one another through their hard work. Come join this support team. Get to know us; get to know other members of the sangha. Retreat managers get a discount in the fees for the retreat they manage. If you are interested, please contact the retreat committee [retreat@hps.com](mailto:retreat@hps.com) or Karen at [kst734@sbcglobal.net](mailto:kst734@sbcglobal.net)

## DEEP SPRING 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.

## Newsletter

Published three times each year and offered freely. Your donations allow us to continue to publish the newsletter. Our cost to print and mail the newsletter is US - \$12 for US addresses, Canada and Mexico, and all other international locations - \$20

## Publications from Deep Spring Center

If you would like a book and are not able to pay the listed price, please pay what you can. Any donation you care to offer above the listed price will help offset the cost of books made available at a lesser price or for free, such as those sent upon request to prisoners, the elderly, etc. Any extra money received for books is recycled into the reprinting of books. Dana publications are available to download for free at [deepspring.org/books.html](http://deepspring.org/books.html).

## Donations to Deep Spring

The work of Deep Spring Center (DSC), a nonprofit 501©3 tax exempt organization, is supported by your donations. Your contributions are tax deductible to the fullest extent of the law. Online donations and donation information is available at [deepspring.org/donate.html](http://deepspring.org/donate.html).



Visit our website [deepspring.org](http://deepspring.org) for:

- Newsletters: current and past issues, [deepspring.org/media.html](http://deepspring.org/media.html)
- Transcripts of many of Barbara's and Aaron's talks, [archives.deepspring.org](http://archives.deepspring.org)
- DSC Publications for sale or as a free download (pdf), [deepspring.org/books.html](http://deepspring.org/books.html)

Deep Spring Center 3003 Washtenaw Ave., Suite 2 Ann Arbor, MI 48104 734-477-5848 [info@deepspring.org](mailto:info@deepspring.org)

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## Donation and/or Order Form

Please make checks payable to *Deep Spring Center*

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### Publications

Prices are in US dollars and include US shipping and handling

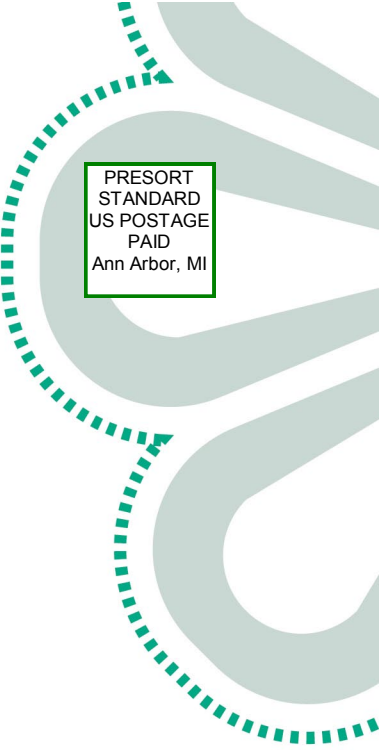
Qty.	Title	Cost for Each
___	The Awakened Heart .....	\$16
___	Christmas Stories .....	\$14
___	Human .....	\$15
___	No Chain at All .....	\$19
___	The Path of Natural Light, Part I.....	\$19
___	The Path of Natural Light, part II .....	\$19

### Donations

General	\$ _____
Newsletter	\$ _____
Retreat Scholarship Fund	\$ _____
Other _____	\$ _____
Total Donations	\$ _____
Total Enclosed	\$ _____

Shipping discounts for ordering more than 1 book are available, please contact Deep Spring, 734.477.5848 or [info@deepspring.org](mailto:info@deepspring.org). All books are available online as a free download in a pdf file format. Additional books are available to purchase online at: [deepspring.org/books.html](http://deepspring.org/books.html).

**Deep Spring Center**  
For Meditation and Spiritual Inquiry  
3003 Washtenaw Ave., Ste. 2  
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### Aaron's Closing Thought

The question is not, “How can I make my body always be calm. How can I make my mind always be calm ” but “When the body and mind are not calm, can I be loving within agitation ” Because unless you can be loving with the agitated mind and body, how can you be loving in the agitated world and with the agitated others. Then you are shifted to the spiritual inquiry wing of the butterfly, remembering that you came to learn compassion. That insight inspires you to stay with the pain, and to learn.

~ Aaron