



May 2023, Video Caption  
Aaron introduces himself and the classes

My blessings and love to you. I am Aaron. We each have many names. Aaron was the name I was called in a long-ago lifetime, when I was a wise, and I think loving, teacher. It is the name I have chosen to use as I speak through Barbara, to bring forth those qualities of loving kindness and wisdom.

You are here because you want to learn about meditation. But what has called you to meditation? I would guess there is some pain, and you think maybe meditation will help. Maybe you are nervous, or have high blood pressure, and the doctor has said maybe meditation will help.

Maybe you are simply deeply drawn by the question, who am I and why am I here? What is this human incarnation about?

You are a mix of body, mind, and spirit. Each is essential to the whole. You're familiar with your body from a place of, "This is my body—how do I stop it from hurting? How do I keep it healthy?", and so forth. Even, "How fast can I run?"

You're familiar with your mind, all the thoughts that come, and come and come, some pleasant, some unpleasant.

You're often least familiar with the spirit body. The only way I know to get to know that spirit body, and thus more firmly draw together body, mind, and spirit, is through meditation.

There are many different forms of meditation. What we teach at Deep Spring Center is a mix drawn from different traditions.

You think of meditation as within the Buddhist tradition, but every spiritual tradition has its own forms of meditation. They tend to fall into two areas. One is what I would call concentration practice. Some of you coming into this series may have done Transcendental Meditation. That's a concentration practice. Others may have done other forms of fixing the mind on one area and trying to make it stay there.

People often come to me saying, "I cannot meditate. My mind jumps all over." It's important to know that concentration practice is not the only form of meditation. Concentration will be useful, but it's a different form of concentration than sticking your mind in one place.

Rather, it is inviting yourself to be present with whatever is predominant in your experience at that moment. Moment to moment mindfulness.

Concentration will always be part of it, but I want to emphasize the presence, moment to moment presence, because anybody can learn to meditate doing that. It just takes



looking at what pulls you away from the moment over and over again, and a willingness to come back to this moment.

In addition, we have the practices of the heart: loving kindness, forgiveness, compassion. These beautiful qualities of the heart that we can develop which will support and enrich your meditation.

What I'm going to present in this series will draw these parts together. Presence, some degree of concentration, but more a choiceness awareness—presence with concentration. To be present with whatever is predominant in your experience. And then coming back to a primary object, such as the breath. And opening the heart to yourself and the world.

The third piece of this is what we call 'awareness'. There is the everyday mind within which objects arise. You see the hand—seeing, hand—and there's somebody seeing your hand. That which is aware of the seer, the one who is seeing, is not caught up in self-identification with that seer. Who are you beyond being the one seeing the hand, or thinking the thoughts, or feeling the itch? Who are you?

The human experience is made up of what we call aggregates. The form aggregate, the body. The mental aggregate, the mind in which thoughts arise and pass away. The feeling aggregate—everything that arises into your experience will be pleasant, unpleasant, or neutral. It will have that feeling. Form, feeling, thoughts, the intellect aggregate. The impulse to react to what has arisen.

Let's use an example: the body. Feeling an itch, and it's unpleasant, and then wanting to scratch it. Just because you want to scratch it does not mean you scratch it.

So, in meditation we watch the one who wants to scratch the itch and start to know this is not the essence of who I am, this is just the physical and emotional bodies reacting.

So, there's physical body, mental body, and emotional body. And there's form, feeling, impulse and consciousness that arise.

Through meditation, we learn to see that all of these, what we think of as parts of the self are simply arising out of conditions and passing away, and they do not define you.

Thus, if some anger or irritation arises, you might note the mental feeling of contraction, the physical feeling of contraction. Know if there's anger. This anger has arisen from conditions, is impermanent, and will pass. Without identifying with the anger, who am I? What remains?

I'm sharing this because it's valuable to understand the reason that you are meditating. It is not to temporarily move into some blissful space, hold onto that bliss, and then the bell rings, or your timer goes off—"Ah, I'm done."



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There can be blissful experiences, but you are not trying to hold onto blissful experiences, any more than you are trying to hold onto painful experiences, or make the painful experiences go.

Your effort is to be present in this moment with an open heart. And that's why we include the heart-centered practices, often as guided meditations.

Welcome to this meditation path. I hope it opens to something very beautiful and supportive for you. I look forward to meeting you again.