

# leap of faith

The New Hope Sangha Newsletter

Winter/Spring 2011

New Hope Sangha's Spring Retreat June 3 – 5. See page 3.

## *Meditation as Alchemy:* Transforming our Practice into Compassion

By Jane Dyer

Has your compassion ever felt like lead? Alchemy is all about transforming that lead into gold. Tonight we'll see if we can shed some light on how that can happen.

I'd like to read from one of my favorite books, *The Bible*, to begin with. This is from the Gospel of Mathew:

You have heard that it was said, you shall love your neighbor and hate your enemy, but I say to you, love your enemies and pray for those who persecute you so that you may be children of your father in heaven, for he makes his sun rise on the evil and on the good and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward do you have, do not even the tax collectors do the same? And if you greet only your brothers and sisters what more are you doing than others? Do not even the Gentiles do the same? Be perfect therefore, as your heavenly father is perfect.

And a quote: from Kierkegaard: "Perfect love means to love the one through whom one became unhappy."

So, how are we going to do this? Compassion, or karuna, is one of the four heavenly abodes. The four are: loving-kindness or friendliness, compassion, sympathetic joy and equanimity. Without equanimity, the three other heavenly abodes cannot be entered. Let's look at the word Compassion. First there is "com," which means "together" or "with" or "jointly." And then there is

"passion," which comes from the latin word "pati" which means "to suffer." If anyone has seen the movie *The Passion of the Christ*, you know exactly what that passion is: it's suffering.

So, it's suffering together, suffering with. This is the essence of compassion. Since it's together and with, it is a relationship. You may be watching TV, and you may see refugees who are hungry, displaced and suffering terribly, and you may feel pity for them. But this is not quite the same thing as compassion. And you may go to your checkbook and write out a check and send it to an NGO. That's generosity.

Compassion is a bit more complex: it has to do with how we are in relation to others. Pity is the near-enemy of compassion, which means we can get it mixed up very easily. Of course they are related, and compassion is also related to friendliness or loving-kindness. Loving-kindness, to me, is a way of behaving toward others that doesn't necessary take into account how others are feeling. It's the kindness we proffer others as we go through our daily existence. It's very important that we cultivate that. And if we want to go a little deeper, we start exploring how the other person affects us and how we affect them, and unless we're both happy it may involve suffering, which of course is the first Noble Truth. I appreciated Thanissaro Bhikkhu's translation of suffering in the Four Foundations of Mindfulness as stress. So we don't want to make suffering some kind of extreme situation

John Orr's letter to the sangha: page 5

*continued on page 4*



## NEWSLETTER

The newsletter is usually published twice each year and is offered freely. Your donations allow us to continue to publish the newsletter. If you would like to contribute to the cost of printing and mailing, please mail a check to: Durham Meditation Center, 1214 Broad Street #2, Durham, NC 27705.

If you would like to receive a printed copy of this newsletter, please email your request and a mailing address to: [nhscx@newhopesangha.org](mailto:nhscx@newhopesangha.org).



Beth O'Brien

### January 29 Lexington, NC

*Day of Meditation open to all.*

**Time:** Saturday, 10 am – 4 pm

**Instructor:** John Orr

**Fee:** \$65

**To Register:** contact Gail Rogers at [grogers@lexcominc.net](mailto:grogers@lexcominc.net) or (336) 239-9542

### February 20 Durham, NC

*Learn Mindfulness Meditation*

**Location:** Duke University East Campus: Bishop's House, Room 107.

**Time:** Saturday, 10 am – 5 pm

**Instructor:** John Orr

**Fee:** \$85, early enrollment \$76.50.

**To Register:** Register online through Duke University Continuing Studies at [www.learn-more.duke.edu/weekend/courses](http://www.learn-more.duke.edu/weekend/courses) or by phone at 919-684-6259. Have the following information ready: Class ID 0331 and MC/Visa information. Advance registration is recommended.

**What to Bring:** A bag lunch if you wish. A folded blanket and cushion if you want to sit on the floor. Chairs are available.

#### Recommended reading:

*Mindfulness in Plain English* by Henepola Gunaratana, ISBN#0-86171-064-9.

### February 26 Raleigh, NC

*Half-Day Retreat Sponsored by The Raleigh Meditation Group*

**Location:** Unity Church of the Triangle at the Long View Center. The center is on the northeast side of Moore Square in Raleigh, and the address is 118 S. Person St., Raleigh 27601.

**Time:** Saturday, 10 am – 1 pm

**Instructor:** John Orr

**Fee:** There is a registration fee of \$15 payable the day of the retreat to cover expenses. Following the Buddhist tradition, John Orr's teachings will be offered on a Dana (Generosity) basis. Participants will have the opportunity to practice generosity to the teacher, so he can continue to offer such retreats.

**To Register:** Please register by Wednesday, February 23, by contacting Tom Barrie at [tom\\_barrie@ncsu.edu](mailto:tom_barrie@ncsu.edu). Registrants will receive information on parking, access to the building and directions to the meditation hall.

**What to Bring:** Participants should bring a cushion to sit on. Chairs are also available.

### April 23 – 30 Emerald Isle, NC

*Residential Retreat*

This retreat for senior students experienced in meditation will be held at a large house overlooking dunes and a quiet beach. It is led by Barbara, Aaron and John. If you would like more information about this retreat or are not sure what constitutes being a senior student, contact John at [john@newhopesangha.org](mailto:john@newhopesangha.org) or call 919-943-0438.

### June 3 – 5 Mebane, NC

*Residential / Nonresidential Retreat*

Insight Meditation Retreat with Barbara Brodsky, Aaron and John at Stone House, a beautiful center on 70 acres near Chapel Hill. Open to everyone. See page 3 for details.

### June 18 – 25 Ann Arbor, MI

*Residential Retreat*

Weeklong residential retreat with Barbara, Aaron and John, open to everyone. To register or for information, contact Mary or Terry Gliedt at 734.369.2628 or [retreat@hps.com](mailto:retreat@hps.com).

### Retreats later in 2011— Mark your calendars

### October 21 – 23 Brighton, MI

**To Register:** To register or for information, contact Mary or Terry Gliedt at 734-369-2628 or [retreat@hps.com](mailto:retreat@hps.com).

### November 11 – 13 Mebane, NC

*Residential/Nonresidential Insight Meditation Retreat*

Insight Meditation Retreat with Barbara Brodsky, Aaron and John at Stone House, a beautiful center on 70 acres near Chapel Hill.

### December 26 – January 2 Hot Springs, NC

*New Year's retreat with John Orr*

**Location:** The Southern Dharma Retreat Center near Asheville.

**To Register:** For registration and information, contact the Southern Dharma Retreat Center, 1661 West Road, Hot Springs, NC 28743. Call: 828-622-7112 or go to [http://www.southerndharma.org/retreat\\_newyears.shtml](http://www.southerndharma.org/retreat_newyears.shtml)

**Dana** (pronounced "dah-na") is a Pali word meaning "gift" or "giving." It is closely related to the virtue of generosity and is expressed in many forms—the offering and sharing of our time, energy, knowledge/expertise, material items and financial resources. Dana is a purely volitional act of giving in which we develop our ability to let go, convey our compassion and caring, demonstrate our commitment, and acknowledge our interdependence and connectedness.

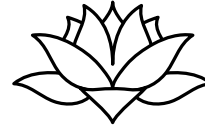
A Weekend of Spiritual Inquiry and Insight Meditation

New Hope Sangha Spring Meditation Retreat



June 3-5, 2011

STONE HOUSE, MEBANE NC



A weekend retreat is an opportunity to develop calmness, wisdom, and compassion in a supportive environment. Beginners as well as experienced meditators are welcome. The weekend will include meditation instruction, silent meditation practice, dharma talks and chanting. Emphasis will be on developing mindfulness in sitting, standing and walking to access our innate understanding, joy and peace.

THE TEACHERS

Barbara Brodsky is a Quaker and trained dharma teacher in the Buddhist tradition. She is the guiding teacher of Deep Spring Center in Ann Arbor Michigan. Barbara has been deaf for 35 years. She is the channel for the discarnate entity, Aaron. Aaron is a being of light who has evolved beyond the need to return to the physical plane. We have a special page on Aaron at our web site, newhopesangha.org.

John Orr received Theravada Buddhist ordination and training for eight years while living in Thailand and India. He has been teaching meditation and leading retreats since 1980. John is the guiding teacher of New Hope Sangha and teaches at Duke University.

Barbara and John follow an age-old tradition of freely and open heartedly offering the dharma. They receive no payment from the registration fees. Your dana (generosity) allows the teachers to continue their work of sharing the dharma. During the retreat there will be baskets available for your offerings.

SCHEDULE AND FEES

The retreat will begin with check in at 5:00 PM Friday. Following dinner at 6:00 PM, the weekend program will begin and continue until closing at 4:00 PM Sunday. The evening programming will end by 9:30 PM on Friday and Saturday. Breakfast will be served at 7:15 AM on Saturday and Sunday.

Fees include lodging, dinner on Friday, three meals on Saturday, and two meals on Sunday. All meals are vegetarian. The fees are based on your lodging preference.

Table with 2 columns: Fee Category and Amount. Rows include Residing on Site (\$260), Tenting on Site (\$230), and Commuting (\$190).

For early registrations received before May 6, subtract \$20 from your fee. For registrations received after May 6, include the full amount. There is also an option for a deposit which is due at the time of registration, with the balance due on June 3. All fees and deposits are nonrefundable.

Return the form below and a check made out to Durham Meditation Center, 1214 Broad St. #2, Durham, NC 27705. Confirmation will be emailed to you along with detailed directions to Stone House. Space is limited. Please contact Donna Deal if you have any questions: email retreat@newhopesangha.org or call (919) 667-5906.

New Hope Sangha Spring Retreat, June 3-5, 2011

REGISTRATION FORM

Name \_\_\_\_\_ Address \_\_\_\_\_
Telephone \_\_\_\_\_
Email \_\_\_\_\_ Preferred roommate if residing on site (optional) \_\_\_\_\_

How did you hear about our retreat? \_\_\_\_\_  This will be the first retreat I have attended

If you are residing on site check one:  Early registration, received before 5/6 (\$240)  Registration after 5/6 (\$260)  Deposit (\$150)

If you are tenting check one:  Early registration, received before 5/6 (\$210)  Registration after 5/6 (\$230)  Deposit (\$120)

If you are commuting check one:  Early registration, received before 5/6 (\$170)  Registration after 5/6 (\$190)  Deposit (\$85)

OUR TEACHERS DO NOT RECEIVE ANY FUNDS FROM THESE REGISTRATION FEES. PLEASE BE MINDFUL THAT THEY RELY ON YOUR DANA FOR THEIR LIVELIHOOD.

# Meditation as Alchemy Continued from page 1

where somebody is bleeding, or obviously ill. My mother used to say, “just because I’m not bleeding, doesn’t mean I’m not suffering.” Jeff Brantley, in his book *Calming Your Anxious Mind*, has a pretty good definition of compassion: “Compassion can be understood as a powerful inner feeling that involves the opening of one’s own heart in sympathy and tenderness in the presence of pain or sorrow in another.” In *Everyday Holiness*, Alan Morinis writes, “The soul trait of compassion may be defined as the inner experience of touching another being so closely that you no longer perceive the other one as separate from you. The two are made one, as the baby in the mother’s womb. In that state of inner identification, feelings will be shared as fully as if they were your own. You will leap to care for the other as naturally as you care for yourself because the other is no longer other.”

I see the practice of compassion as having two levels. The first level is in the moment that you are involved with another person. You are not sitting on the cushion. You are not contemplating definitions or concepts; you are actually interacting with another person. What is needed here is our old friend mindfulness. We really want to focus and investigate the nature of the other person’s behavior toward us. For that we need to see very clearly. And in fact, I think of this as going from seeing to looking. Seeing is a broad term: as you go through life, you’re seeing things. But this time you’re looking. You’re looking at all the cues the other person is giving. Their eyes, the windows of the soul. Their facial expression. Their bodily movements and expression. All those you want to really hone in on. You also want to go from hearing to listening, to deep listening. Many

people who are suffering need someone who will listen deeply. We’re not just listening to the words, we’re listening to the tone, to what’s behind the words. We’re listening as deeply as we can, and we are communicating that to the other person. It’s sometimes very difficult to do that. The mind wants to come up with a retort, a response; it wants to jump in.

I had a conversation with my father the other night. We’ve been dealing with my brother’s situation. Last year he was in the hospital three months, and the first half of that three months he was going through delirium tremens. As he started coming out of his delirium tremens, they realized he had Korsakoff Syndrome, a memory disorder. He cannot make new memories. This has changed all our lives completely. He’s prohibited from driving, from having money, and from managing his own affairs. My dad had gone out there that day and taken him cigarettes, and they were the wrong kind. So they both got in the car and went back to the store to get the right kind, and my brother said he needed to pick up a few other things. Well, a few other things turned into \$119 worth of food, the kind my father didn’t necessarily approve of. When they got home, he found out that my brother had bought things that he already had. And my father was very distressed.

Well, I’d gone through this with my brother many times, so listening to my father relate this, what came up in me was impatience. I wanted to go in and fix it, and say, “Well dad, this is what you have to do.” I actually did some of that. There was tension, and a push-pull going on, and then awareness came in and I heard myself. At the point I heard myself, I realized,

this is not what he wants. It was a moment of insight. A moment of awareness. I began to hear what I was saying to my dad. It’s when that awareness comes in that a space opens up. It’s almost like time stands still. But it’s really the mind and the heart that are standing still.

As we develop stability in our practice, this will begin to happen more and it will begin to happen more quickly. The mind and the

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## SPIRITUAL COUNSELING & MEDITATION INTERVIEWS

Spiritual Counseling addresses both psychological and spiritual issues, honoring the wisdom of many paths. It is helpful for people who are just beginning to explore their psychological and emotional experience. This counseling can also be relevant for those who have been in psychotherapy and now wish a more transpersonal counseling perspective that helps them know more fully their divinity. Sessions may also include instruction in mindfulness meditation. Rates for counseling meetings are on a sliding scale.

Meditation interviews are also offered and are similar to interviews given at retreats. The content of the session is about your meditation and what you are experiencing in your practice. Meditation interviews are available on a dana (generosity) basis. John is welcoming new clients at his Durham office and also does telephone consultations. He can be reached for more information or to make an appointment at 919-943-0438 and at [john@newhopesanhga.org](mailto:john@newhopesanhga.org).

heart become still enough so that we understand what's happening. And when that happens, we understand that we are suffering. I was suffering when I was in opposition to my dad. Within this space, there is the opportunity for me to have compassion toward myself, to say, "I'm suffering, here and now." When I realize that, the compassion can flow toward the other person. We're both suffering! We're sharing that. That's what compassion is. It takes the stability of mind and the ability to stay with unpleasant mind states.

When we're sitting on the cushion, we're sweating, the back hurts, we're committed to being there and we're committed to tolerating it. It may not be as cool or warm as we want, but our tolerance increases. This is one of the great benefits of our practice. And it's really important when we're in a situation where there are going to be unpleasant mind states and unpleasant feeling tones. As I realize I'm suffering, the contraction in my body that happened as my father is talking to me, as I am opposing him, begins to dissolve, and the heart reopens. You might say, "what's the skillful thing to do then?" When the heart is open, the skillful thing will come. It's only when the heart is closed and we're armored that we don't know what to say. Jesus says, "you will know what to say, it will be given to you in the moment."

We cannot know what another person is thinking and feeling. This is, I think, a very important thing to keep in mind. There is just no way I can get into your head, your heart, and

into your skin. And I think the realization of that helps to dispel our delusion that we know what the other person is thinking and feeling. All we are able to know is how they behave, the cues that their behavior gives us. Some people are good at not revealing what's actually going on inside them. We need to deepen investigation of the cues people give. When we're interacting with somebody and we are feeling discomfort, that's a pretty good indication the other person is suffering. As a general rule of thumb, if someone says something that I perceive as critical or judgmental or hostile or provocative, this person might not be feeling so good, and a lot of the time we don't know why.

I went to pick up my brother to take him to the dentist. He was at his girlfriend's house. They both came to the door, and he said, "I need you to give \$10 to the neighbor because I went to the store with her and I got something that cost \$10." I said, "OK, do you have a receipt?" And his girlfriend said to me "Jane, just the sight of you nauseates me." Now, I was flabbergasted. I was not able in that moment to make any connection with her. I had to just remove myself and go out and stand in the hall. Restraint is all-important in this practice of compassion. Silence and restraint are part of right speech. Right speech is not just knowing what to say, it's knowing when to say it and when not to say it. And there was nothing I could say.

Over the next few days I watched my indignation and sense of injustice come up over and over again. Because I was watching that happening, it began to lose its grip. This is the

## *Dear Friends,*

I am sitting in LaGuardia Airport in New York City one of many travelers stranded after a snowstorm dumped two feet of snow in this part of the country. The New Years Retreat at Southern Dharma Retreat Center, located in the North Carolina Mountains, will begin a day late and I will arrive the morning after it begins. A reminder of how little control I have in the face of the changing conditions of life. I recently saw a quotation that reads, "Success is determined by how well one handles adversity." Certainly the tools of Insight Meditation and the teachings and practice of the Dharma are immensely valuable in assisting us in handling any adversity that may come our way...including snowstorms!

A deep bow to Jane Dyer for her insightful and lovely talk, "Meditation as Alchemy," which is included in this newsletter. I hope that you will be able to join us for one of our meditation programs in 2011 including a new Sunday Community Meditation Silent Sitting at the Hillsborough Yoga and Healing Arts Center. More information about this is included on the back cover of the newsletter. I will again be taking a group of people to The Casa in Central Brazil where John Of God does his marvelous healing work. The trip is from July 30 – August 14, and you can find more information about it at [CosmicHealingMeditation.com](http://CosmicHealingMeditation.com). You are most welcome to join us for this healing journey.

I wish you and your loved ones good health, happiness and peace this New Year.

With love,

*JOHN*



*Beth O'Brien*

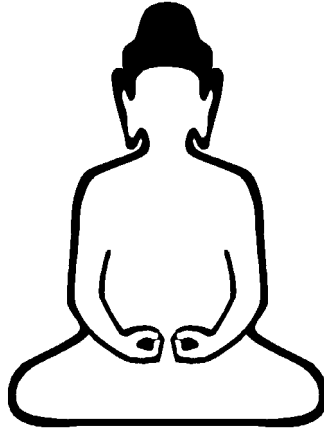
## New Hope Sangha

# Twice Monthly Meditations & Dharma Discussion

Our community, the New Hope Sangha, will be holding meditations and dharma discussion the 1st and 3rd Tuesdays of each month, at the Eno River Unitarian Universalist Fellowship on Garrett Rd. in Durham. We will meet from 7:00–9:00 pm in the Chapel, which adjoins the main Sanctuary. This is an ideal location, which is accessible from anywhere in the Triangle. The first hour will be sitting and chanting followed by a walking meditation period. The second hour we will have a dharma talk and/or discussion. Any questions about your meditation practice or spiritual life are welcomed. If you are late arriving and you hear chanting you may enter quietly. If you arrive late and the chapel is quiet we ask you to wait or sit in the sanctuary or other areas. The chapel door will be opened again during the walking period. We will conclude the evening by 9:00.

Please plan on arriving by 6:50 so we can be in our seats by 7:00. This is an open group and all are welcome to attend. If you are new to meditation and need meditation instructions please come to the Chapel by 6:50 pm and one of the group leaders will meet with you separately to give you instructions and guidance in the practice. If you have any other questions concerning the group please call Jim Jarvis at his office 309-2922 or e-mail him at [jjjarvis@mindspring.com](mailto:jjjarvis@mindspring.com). There is no fee charged. There will be a dana (gift) basket available to help pay the cost of the room rental and a dana basket for the teacher.

The New Hope Sangha is a resource for anyone who wishes to learn and practice the dharma. This is a nondenominational community that respects the wisdom of various spiritual traditions. Our meditation practices are grounded in three Buddhist practices:



Vipassana (Mindfulness) Meditation, Metta (Lovingkindness) Meditation and Dzogchen (Non Dual Awareness) Meditation. To facilitate this process we have set up a web site (see: [www.newhopesangha.org](http://www.newhopesangha.org)) that will give up-to-date information about the meditation programs we are offering, as well as dharma talks by various teachers and other useful information. Our newsletter, “Leap Of Faith” is available online and in hard copy for those who request it. Send requests to [office@newhopesangha.org](mailto:office@newhopesangha.org).

This winter and spring we will continue exploring the Buddha’s most foundational discourse on meditation, the Satipatthana Sutta, which is translated as The Four Foundations of Mindfulness. The four foundations of mindfulness include awareness of body, feelings, mind and dhammas (the truth of how things are.) We have been using *Satipatthana: The Direct Path To Realization* by Anlayo. The book is available through Windhorse Publications. I realize that some of you have difficulty with the intellectual nature of the book, so if it doesn’t speak to you, then don’t use it. In addition to the book we will be studying other Buddhist suttas related to the four foundations of mindfulness as well as using exercises and practices to help us reap the fruits of mindfulness. The most important thing

here is the PRACTICE of the 4 foundations of mindfulness. Our dharma talks and discussions will emphasize the practical applications of mindfulness in formal meditation and in the course of our daily lives. This is the spirit in which we study and practice.

### DIRECTIONS TO ERUUF AT 4907 GARRETT RD.

Raleigh/Cary (east), Charlotte/Greensboro (west) via I-40: Exit 270 (15/501). Go north toward Durham. At Garrett Road, turn right continuing 7/10 mile. Turn left into the entrance. Raleigh/Wake Forest via I-85/70 After Rt.70 merges with I-85, Exit from the left lane onto 15/501 toward Chapel Hill. At Garrett Road (BP Station), turn left and go 7/10 mile to entrance on the left. Greensboro/Hillsborough via I-85/70 Exit Rt. 147 and Exit onto 15/501 toward Chapel Hill. At Garrett Road (BP Station), turn left and go 7/10 mile to entrance on the left. As you enter the church grounds, bear to the right, and park in the lot next to the sanctuary. The chapel adjoins the sanctuary. For detailed maps visit [www.eruuf.org](http://www.eruuf.org).

### ***Raleigh Meditation Group***

The Raleigh Meditation Group, which is an affiliate of the New Hope Sangha, meets on the 2nd and 4th Thursdays of the month from 6:30 – 8 pm at the Unity Church of the Triangle. The church is located at 118 S. Person Street, Raleigh 27601, and is on the northeast side of Moore Square. Please contact Tom Barrie at 919-605-1476 or e-mail [dharma55@aol.com](mailto:dharma55@aol.com) for information.

# Meditation as Alchemy Continued from page 5

core of our practice right here. And by the time I saw her again, I was able to go up to her and give her a hug and say, "Oh, we are so appreciative of all that you do for Paul." So there might be a lag time here, but in that lag time you're not letting it fester, you're not feeding it, you're not saying "she had no right to say that to me." She was suffering. Can there be any doubt of that? Sometimes it's going to take time to reopen the heart. We're just so used to armoring and putting up a shield. I didn't plan what I was going to say to her when I saw her again, and I might not have been able to go up and hug her; these things cannot be rushed. Compassion does not come from a sense of obligation. I hope and trust I would have been able to manage loving kindness, being friendly in a general sort of way. That's the first level.

The second level where we practice compassion is the level of the three characteristics of incarnate existence. We've talked about the first characteristic: suffering. The second characteristic is impermanence: give any situation a moment and it will change. As we keep on practicing, exposing ourselves to the Dharma, doing our formal sitting, cultivating awareness, listening to talks, reading, studying, we come to the realization of this truth.

But the characteristic that's really important for compassion is this one: there is no solid, separate self. We are a collection of

aggregates: the mind, the body, feeling, mental formations and consciousness, and they are all swirling around. None of them is me. None of them is you. When we're talking about compassion, my swirling and your swirling do a little do-si-do with each other, and there's no separation. We are connected. One of the major causes of ignorance and delusion in us is that we don't see that. And the only remedy is to keep on practicing until the realization gets deeper and deeper. At first we take it on faith; it's the received wisdom. But then we have to make it real in our heart, not only in our head.

Compassion can come into existence only when you lower the barriers that ordinarily wall out and isolate your own sense of self. Opening up to connecting so closely with another that you actually feel that person's pain will be possible only when the high walls of ego are

reduced. Only then will it be possible for compassion to well up and flow on behalf of the other. This isn't easy. This is a life-long endeavor.

Are there catalysts in your life? Don't be too hasty to say yes! Many of us just wall ourselves off from catalysts; we've spun a little cocoon and we try to avoid unpleasantness. I am very fortunate in having catalysts. If you do not have catalysts in your life, then you are missing out on an essential part of your practice. There are so many suffering people all around us, there

is no reason why anyone should not have interactions with people who are suffering, if they want to cultivate compassion. It's one of the two essentials of our practice: wisdom and compassion.

Remember the space that comes as a result of the stilling of the mind and heart. As that space grows, compassion will grow. The Bramaviharas are often called the Immeasurables. The quality of compassion that grows from that stillness is immeasurable. When Thomas Merton saw the giant Buddha statues in Sri Lanka, he wrote: "all is emptiness, all is compassion." The emptiness is full. ❀

*You are not  
your brother's  
keeper. You are  
your brother.*

—Aaron

**Come visit**  
**John of God**  
**at his Healing Center**  
**in Abadiânia, Brazil**  
**with official Casa guides:**



**July 30 – August 14, 2011 – with John Orr**  
**Winter 2012 – with Barbara Brodsky**  
**Summer 2012 and Winter 2013 – to be finalized**

**[www.vipassanahealing.com](http://www.vipassanahealing.com)**

**Contact: John Orr: [John@vipassanaHealing.com](mailto:John@vipassanaHealing.com)**  
**Barbara Brodsky: [Barbara@vipassanaHealing.com](mailto:Barbara@vipassanaHealing.com)**

# Sunday Community Meditation

MEDITATION AND DISCUSSION • 11:45–12:30

Historically the Sabbath is a day of rest. This is a wonderful opportunity to stop and sit in meditation with others in the community. We will meditate in silence for 30 minutes, which will be followed by 15 minutes of inspirational spiritual reading and discussion. John Orr will lead the meditation and discussion. There is no fee to attend.

POT LUCK LUNCH • 12:30

Join us for an informal and relaxing potluck that is open to anyone who would like to break bread with others in the community. Bring a lunch that you enjoy eating or something to share and we will supply the teas.

## A LOVELY SUNDAY MORNING COMBINATION AT Hillsborough Yoga and Healing Arts, 1812 Becketts Ridge Drive, Hillsborough, NC 27278

Attend a Sunday morning yoga class, followed by meditation and lunch! Feel free to attend a portion or all of these Sunday morning offerings at Hillsborough Yoga. Go to [Hillsboroughyoga.com](http://Hillsboroughyoga.com) for a listing of Sunday morning yoga classes. Hillsborough Yoga is very accessible for all points in the Triangle.

**Directions:** You can conveniently reach Hillsborough Yoga and Healing Arts from I-85, I-40 and New and Old Rt. 86. We are about 2 miles south of downtown Hillsborough off Old 86.

**Coming west from Durham and Raleigh** on I-85, take exit 164 off I-85 and go left onto Old 86 (south).

See Citgo Station on the left, then the State Employees Credit Union on the right.

Take the next left onto Millstone Dr at the Community One Bank.

Go about .6 miles and turn left onto Becketts Ridge Dr.

We will be on the right. Come around to the back of the building, lower level.

**Coming from I-40** take exit 261 and go North on Old Rt. 86 (South Churton Street) toward downtown Hillsborough.

Go about .6 miles, then turn right onto Millstone Drive.

Take Millstone .6 miles then turn left onto Becketts Ridge Dr. We will be on the right. Come around to the back of the building, lower level. **Call 919-732-3051** if you need further assistance.

*leap of faith*  
Winter/Spring 2011

A weekend of Spiritual  
Inquiry and Meditation  
June 3–5  
See page 3.

Address Service Requested

Durham Meditation Center  
1214 Broad Street, #2  
Durham, NC 27705  
(919) 943-0438

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