

# The Eyes of the Golden Hall

~ A Newsletter of The Center for Human Awakening ~

**November 2019 Newsletter**

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## In this e-Newsletter...

FROM THE EDITOR'S HEART.....	3
THEMED ARTICLES.....	4
1. Teaching Stone, by Richard Harvey.....	4
2. Chickenwire, by Michael Richardson-Borne.....	6
3. Love and Life: Custodians of the Future, by Richard Harvey.....	8
4. How Could We, by Alan Inskip.....	10
5. The Path of Human Development, by Richard Harvey.....	11
6. Boomerang, by Michael Richardson-Borne.....	14
7. The Goal of Therapy, by Richard Harvey.....	16
8. We Don't See The World As It Is, We See The World As We Are, by Robert Meagher.....	19
9. Transcending Separation, by Richard Harvey.....	21
10. What Is The Psychology of Neoliberalism and How Do We Get Past it?, by Jim Robinson.....	25

11.	Science Can Strengthen or Sever Society’s Connection with Authentic Psychotherapy and Psychospirituality, by Nicholas Rosseinsky .....	29
12.	Girl, Rediscovered, by Ellie Inskip.....	34
	OTHER ARTICLES: .....	38
13.	Creativity, Thinking and Listening, by Nick Heap.....	38
	SOULFUL SHARINGS: .....	40
14.	What’s New and Upcoming at the Center?.....	40
15.	Other Center News and Offerings.....	41
16.	Links .....	44

## FROM THE EDITOR'S HEART

We have an amazing newsletter for you this month! Our theme for this edition of *The Eyes of the Golden Hall* is **Self-Identification and the Outer World**. While Sacred Attention Therapy and the three stages of awakening tend to address the circumstance of the individual, there is a societal relevance naturally. A psycho-spiritual theme of the last century and beyond has been how the enlightenment of collective humanity hinges on the liberation of the individual. So while not being a new idea SAT reflects this notion in asserting the relevance of individual freedom, self-regulation and inner ecology as a necessary precursor for the rejuvenation of a healthy, balanced and wise human society. In this issue of *The Eyes of the Golden Hall: A Newsletter of The Center for Human Awakening* we look at this theme and its contemporary relevance. We propose that self-identification is at the heart of prejudice, bigotry and violence in the outer world. Self-identification, or the formation of ego in early life, is currently associated with separation and division and as such it is fear-based. Beginning as a survival strategy it develops into paranoia, aggression, reactivity, automaticity, and serves to bury the core or essence of the human being.

We have a cornucopia of writings focused on our theme. The plethora of writings reflect a welcome diversity of medium and content. Our Founder, Richard Harvey, offers five pieces (*Teaching Stone, Love and Life: Custodians of the Future, The Path of Human Development, The Goal of Therapy, and Transcending Separation*). We are very pleased to offer several poems from two different poets. Michael Richardson-Borne offers two creations from his collection of poems called *Two-Headed Monsters: Poems for a New American Dream*. Alan Inskip is back again for this newsletter and offers another beautiful poem titled *How Could We*.

Rounding out this newsletter are four more themed articles. One is from myself titled “*We Don’t See The World As It Is, We See The World As We Are*.” Another themed article is from a returning author, Jim Robinson. In this newsletter Jim offers a very interesting piece titled “*What Is The Psychology of Neoliberalism and How Do We Get Past it?*.” The third of the themed articles is an eye-and-mind opening article from Nicholas Rosseinsky titled “*Science Can Strengthen or Sever Society’s Connection with Authentic Psychotherapy and Psychospirituality*.” The last of the themed articles is a heart-felt offering from Ellie Inskip. Ellie writes about her personal experience working with a humanitarian charity in Calais, France.

We are pleased to welcome back Nick Heap to this newsletter. Nick completes this month’s offering with an article titled “*Creativity, Thinking and Listening*.”

Please take a moment to review the ‘Soulful Sharings’ at the end of this newsletter with news about what’s new and upcoming at the Center, as well as links to a plethora of resources. Let us know what you think. Write to us at [info@centerforhumanawakening.com](mailto:info@centerforhumanawakening.com).

~ Robert Meagher, Editor

# THEMED ARTICLES

## 1. Teaching Stone, by Richard Harvey

This is my teaching stone. It is a two minute walk from my retreat center. I would come and sit here with my beloved dog Chomsky. I still do. From here we would look down at Cádiz, the nearest pueblo, Órgiva, the nearest town, and right across the countryside with the great mountain of Lujar in the distance. Here nature meets civilization, sky meets earth, sea meets land (you can see the Mediterranean), the valley meets the mountain, the moon meets the sun, the seasons meet here now as summer meets fall, the clouds meet the mountaintop, two continents, Africa and Europe, meet in the middle distance... and you can see all of this at the convergence of three Sierras – the Sierra de Lujar, the Sierra de la Contraviesa and the Sierra Nevada. All this and more you can see from this wonderful stone which, as you can see in my photo, is split down the middle: *two stones that are one*. I want to lead this, our newsletter with the theme of self-identification and the outer world, as a symbolic indication of how I envision a solution. Two becomes one, *no separation, no division, no separative identification*.



Find your own stone or tree or stream... or come and sit on my teaching stone. Meditate as deeply as you can on unity, the unity that transcends division.

### Self-Identification and the Outer World<sup>1</sup>

There is a natural tendency in inner work to focus on the path and progress of the individual, and thus to take attention away from the dynamics of the collective or ‘the world at large’ and human society.

A psycho-spiritual theme of the last century and beyond has been how the enlightenment of collective humanity hinges on the liberation of the individual. So while not being a new idea Sacred Attention Therapy reflects this notion in asserting the relevance of individual freedom, self-regulation and inner ecology as a necessary precursor for the rejuvenation of a healthy, balanced and wise human society.

In this issue of “The Eyes of the Golden Hall: A Newsletter of The Center for Human Awakening” we look at this theme and its contemporary relevance.

Self-identification, or the formation of ego in early life, is currently associated with separation and division and as such is fear-based and at the heart of prejudice, bigotry and violence in the outer world. Unwinding and going beyond early-life conditioning, for example, through using the Three Stages of Awakening, does contribute to the birth of a new society.

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<sup>1</sup> With thanks to Nicholas Rosseinsky for reading this and making invaluable suggestions and offering additional writing.

Could there be other movements we should consider while we are healing and awakening? Is there anything that we can do about the dynamics of society that inflict new kinds of damage on ‘others’ while I’m working on ‘myself’? Should those of us involved in responding to the present crisis focus on advances-in-state or on shifts in our own dynamical-activity? Is it time to deeply revisit the implicit traditional messaging about inner work, self-identification and the outer world to see if we can embed the wisdom from the past into a fresh and new response, capable of truly meeting the extraordinary challenges of our present individual-collective disarray?



*~ Richard Harvey, Founder of The Center for Human Awakening ~*

## 2. Chickenwire, by Michael Richardson-Borne

# ONE KENDRICK LAMAR | DALAI LAMA

### CHICKENWIRE

All the good kids. All the good kids in mad cities<sup>1</sup> of America – baptized in public pools of clear liquor<sup>2</sup> and bullshit culture that fail to comprehend how much a dollar truly costs.<sup>3</sup> All they want is loyalty<sup>4</sup> in a safe space, some semblance of maturity modeled. They know they’ll become what their elders know – they hope for guidance untitled, unmastered.<sup>5</sup> Look closely and you’ll find a pack of black butterflies being photographed on the White House lawn.<sup>6</sup> They see palm trees and helicopters circling.<sup>7</sup> They hear sirens blaring in their direction panic. They run from

America with the clarity of holy water distilled in mud.<sup>8</sup> All they want is poetic justice<sup>9</sup> and their birthright to access their true being. They want to understand that peace has them. Even as they walk a great wall destroying monasteries, making maroon robes wet with red<sup>10</sup> – they need to know that peace has them. They need to know that Tennessee will make love to Tibet<sup>11</sup> if you let it. They need to know they are incarnations<sup>12</sup> of reflections of one another. Nothing needs to be done. They are seventeen points<sup>13</sup> of separation ground down to nothing – temporary eyes looking

in at the always familiar. Unhinge this compassion,<sup>14</sup> America – they will comprehend what you now comprehend: nothing is separate. The white chicken trapped behind chickenwire is the brown child at the border behind the barbed. This realization is urban and rustic – it’s living to make things whole. America – speak their ultimatum of sacrifice as a deathless death. Let them take your ancient rope and pull with trust. Show them there is something they’ve forgotten holding them steady on the other side. Open their hearts and praise their existence. Open their doors and lead them home.

1. Good Kid, M.A.A.D. City was Kendrick Lamar’s major label debut album, released in 2012 by Top Dawg Entertainment.
2. A reference to Lamar’s song Swimming Pools (Drank) from the Good Kid, M.A.A.D. City album.
3. A reference to Lamar’s song How Much a Dollar Cost from the To Pimp a Butterfly album.
4. A reference to Lamar’s song Loyalty (featuring Rihanna), from the DAMN. album.
5. In 2016, Lamar released Untitled Unmastered, a collection of unreleased demos that originated during the recording sessions for To Pimp a Butterfly.
6. A reference to the album cover image for To Pimp a Butterfly.
7. A reference to the police helicopters that frequently circle Lamar’s South Los Angeles neighborhood – often called “ghetto birds.”
8. A reference to the problem of police brutality that occurs in Lamar’s birthplace, Compton, California.
9. A reference to Lamar’s song Poetic Justice from the Good Kid, M.A.A.D. City album.
10. During China’s “Great Leap Forward,” between 200,000 and 1,000,000 Tibetan’s died and over 6,000 monasteries were destroyed during the “Chinese Cultural Revolution.”
11. The Dalai Lama is a symbol of the unification of the state of Tibet, representing Buddhist values and traditions as both the political and spiritual leader of Tibet. Tibet’s sovereignty has been rejected by the People’s Republic of China. Fearing for his life in the wake of the revolt from China in 1959, the 14th Dalai Lama (Tenzin Gyatso) fled to India, from where he led the government in exile.



12. The Dalai Lama is considered to be the successor in a line of tulkus who are believed to be incarnations of Avalokitesvara, a Bodhisattva of Compassion.
13. In 1951, the Dalai Lama and the Tibetan government were pressured into accepting the “Seventeen Point Agreement for the Peaceful Liberation of Tibet” by which it became formally incorporated into the People’s Republic of China.
14. A reference to the Dalai Lama being an incarnation of the Bodhisattva of compassion. See note #12.



**Michael Richardson-Borne:** is a transpersonal psychologist and the creator of Applied Awakening and the Path of Non-separation. In 2017, Michael was guided by Richard Harvey and the Center for Human Awakening as he went deeper into his spiritual journey and worked on healing a lingering depression. One of the outcomes of this guidance has been a flourishing of creative works that live at the intersection of contemporary spirituality and Michael's passion for American pop culture. One such work is a collection of poems called *Two-Headed Monsters: Poems for a New American Dream*. The poems tell the story of a dream experienced by a farmer from the American Mid-West. Each vision within the dream is spoken by a "two-headed monster," one head a

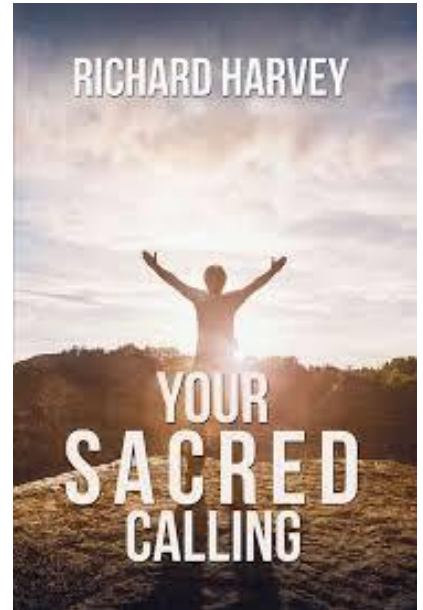
well-known spiritual teacher, the other a famous personality within the American pop culture scene. The message from the "monsters" is clear: it's time for America to culturally "level up" by embracing the gift of awakening in society's dominant worldview. Michael can be reached by email at [michael@appliedawakening.com](mailto:michael@appliedawakening.com) or through his website at <https://appliedawakening.com/> . If you would like to download Michael's *Two-Headed Monsters*, click on this link... <https://appliedawakening.com/two-headed-monsters-pdf/>

### 3. Love and Life: Custodians of the Future<sup>2</sup>, by Richard Harvey

The topics in this book<sup>3</sup> are vital for our survival, as a species, as evolving humanity. Not only is the material in this book vital for our physical survival, but also for the continuance and remembrance of happiness, relationship, soulfulness, passion, and connection.

Even if the crisis of the 21<sup>st</sup> century turns out not to be a material, physical crisis of human destruction, the crisis precipitated by the final annihilation of the authentic means to spiritual liberation will be every bit as disastrous. For if we lose the means to awakening to freedom, emotional and spiritual liberation, and Self-realization—and especially if the loss is through our ignorance and abandonment—we forfeit the way to our essence, to our truth. If we sacrifice love, wisdom, peace, bliss, and compassion, we will have betrayed our deepest, most essential self.

The principles and the content contained here are endangered species. They may not live much longer unless we cultivate, learn, and remind ourselves of our inner vision, our intuition, how we embody truth as essence in our souls. The fabric of the future may be rent in a way that can never be mended, unless we practice learning the wisdom that rekindles the fire of authentic spiritual insight. The way to the ground of being, to the field of consciousness, and the illimitable freedom that is our birthright and the only savior for humanity may be lost forever, unless we revive, connect, and expand our knowledge and ourselves all the way and beyond to a robust and real spiritual vision.



In the 21<sup>st</sup> century it is crucial that we maintain a spiritual view that is authentic, deep, and doesn't bow to populism or over-concern to make spirituality palatable, that retains its integrity, genuineness, and mystery, that can genuinely lead us to personal freedom and spiritual liberation. Reading this book, you too become a custodian of the future... and of the sacred, someone on whom sanity, love, and wisdom rely for their sustenance, for their practice, and for their survival. And this survival is also the survival of humanity.

Surviving is not merely physical, financial, commercial, or even global. It is spiritual and arguably if the spiritual is effectively annihilated within us then we will be wise to ask whether we want to survive physically, tribally, energetically, and desperately in a world that has lost meaning, real experience, authenticity, depth, and caring. Would we want to live in a world no longer sacred or Divine? As the poets and troubadours have eulogized for hundreds of years, I won't live in a world without love or wisdom or sacredness or the Divine... not because we choose not to (as some modern day songs express it in

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<sup>2</sup> Excerpted from the Prologue to Richard Harvey, *Your Sacred Calling: Awakening the Soul to a Spiritual Life in the 21st Century*, 2017, Austin Macauley Publishers Ltd, 17-18.

<sup>3</sup> Richard Harvey, *Your Sacred Calling: Awakening the Soul to a Spiritual Life in the 21st Century*, 2017, Austin Macauley Publishers Ltd.



this age of materialism and individualism), but because we *cannot*. A world without love is a world without life. Love and life go together. Love and life are indistinguishable.



*~ Richard Harvey, Founder of The Center for Human Awakening ~*

## 4. How Could We, by Alan Inskip

From the First great War, to racial Apartheid  
The Holocaust and Rwandan Genocide  
From the Columbine shootings to attacks on 9/11  
War in Vietnam and the bombs of 7-7

These travesties and more, caused by mankind  
Can be traced to a certain state of mind  
A outlook which is formed whilst still young  
From the father's actions & the mothers' tongue

Over our watery mind it slices as a torpedo  
The horrors are caused by our own broken ego  
Egos which act as a mirror, reflect and inflame  
Our weakness, our jealousy, our fear, and shame

But what if we changed, amended this wretch  
Altered the picture, shook up the Etch A Sketch  
What if we started again, began anew  
Could we alter our egos to a new point of view

Could our egos become drawn from love not hate  
On our greater purpose we must each contemplate  
Allow ego to become a barometer of right and of wrong  
A guiding beacon of light, our means to belong

If we open ourselves, with hope we can be filled  
What a change we could make, what a world we could build  
There is no shortcut, no Fastrack, no quick remedy  
Only with humility and purpose, can it begin with you and with me

**Alan Inskip:** is 39, happily married to Ellie with 4 children aged 10, 8, 6 and 4. He is a successful entrepreneur, owning his own insurance business, and his hobbies revolve around sport - particularly basketball. Recently he began inner work and rediscovered his love for being creative, particularly writing poetry. Alan can be reached at [alaninskip@gmail.com](mailto:alaninskip@gmail.com).



## 5. The Path of Human Development<sup>4</sup>, by Richard Harvey

### The Kaliyuga

To reach these states [*grace and compassion, harmony and peace, stillness and devotion*] is surely the goal of a purely intentioned, informed, and courageous human life. However in these dark times—sometimes called end times, for this is the *Kaliyuga*, the dimming of the light to the point of *almost* total darkness—the way is unclear. It helps to have this perspective, for although it may seem negative, I suggest it is anything but. The *Kaliyuga* precedes and heralds the Golden Age, the *Satyayuga*. But the cycles of the ages are in constant motion, orbits of nature on a grand scale of eons. Therefore we are now in the winter of the ages when the growth and organic processes of development take place quietly, invisibly, and internally.

Just how these processes take place in this present era and how they stand in relation to a broader sweep of successive ages, evolving humankind, and emerging collective spiritual existence has been my lifelong concern and study. My conclusions are formed from my personal witnessing and participation in the healing and growth of thousands of individuals, my acquaintanceship, friendship, mentoring, and teaching through scores of teachers, gurus, and guides and my personal tendency to experience all the methods and possibilities of development and growth, *before* theorizing or intellectualizing. I am under no illusions about my work; it is not populist, it does not offer shallow or necessarily easy or immediate rewards. With the right attitude much is possible; with the wrong attitude the veils are drawn even tighter over the truth, over what is real.

What I offer is not for popular consumption. It is likely that within my lifetime it will remain the gift of the few, but I maintain that whether in my words or someone else's, something of what we will discuss here today and in subsequent lecture-seminars will be the way in which humankind and the whole of existence over time emerges out of a natural cycle from the *Kaliyuga*, the present times of darkness into another magnificent age of love and divine radiance.

That this needs to happen, that these are the end times, the times of inhumane behavior toward creation, the times of murder, both literal and subtle, the times of prejudice and bigotry, of hate and anger, of callousness and ignorance—these facts are self-evident. Even if they do not directly and daily affect our lives as living reality, we have a duty and a responsibility to take them into account, to accept them into our consciousness and ask, albeit with our expanded world view of today, the question Shakyamuni Buddha asked: What is suffering?

This question—or something like it—leads us on the path of what I have come to call *The Three Stages of Human Awakening*.



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<sup>4</sup> Excerpted from chapter 7, “The Three Stages of Awakening” in Richard Harvey, *Dharma Sky: Talks on Psychological and Spiritual Understanding and Renewal for the Modern Era*, Useless Tree Press 2013, 113-116.

## The idea of awakening

There is an ephemeral quality to the idea of awakening. And it is right that there should be this airiness, this intangibility about it. Because to awaken is at once the realization of our natural state and it is a process of self-enquiry, revelation, and healing. In spite of the time the process takes, awakening itself happens in a single moment. Although we strive to attain it, it is already given. Hence the ephemeral nature of awakening. The mind cannot make sense of it, because it doesn't make any sense. In spite of this, humankind seems to remain obsessed with the idea. From the Book of the Dead in ancient Egypt to the Kingdom of God in Middle Eastern thought to the shift and ascension of the contemporary times, some immanent event, some enlightening place or time remains permanently lodged in the collective psyche of mankind.



To awaken is to appear in a greater reality, a more vivid milieu of fulfillment than the present familiar one. It is to encounter the satisfaction of our deepest desires, to be raised into an elevated condition of light and love and peace. Awakening implies some kind of renewal or stirring, perhaps new knowledge arising, reviving. We wake up or awaken in the morning when we arise from sleep and dreaming. When we re-enter the waking life, we rouse from sleep and spring into being and re-enter the world through awakening.

But we also awaken to love, awaken to knowledge, or to beauty. Sometimes we awaken to innocence or to horror. Learning new information has the feeling of removing the veils from our eyes, as we awaken from ignorance and move into what we may perceive to be a deeper level of reality. Notice however that this deeper level of reality may in fact be merely a shifting prejudiced view of reality, as when a trusting woman realizes that her husband has been unfaithful to her and she decides to respond to this awakening to reality by distrusting *all* men from now on.



Sometimes we might awaken to ourselves, or more likely an aspect of ourself, by realizing that we need to change our diet, move house, change our job or career, end a relationship, or break a particular habit, all because we have awoken to some new insight. We awaken to caravanning, blues music, monogamy or polyamory; we even awaken to ourself if for example, we were dominated by another or suppressed by ourself.

Then there's the memorable movie, *Awakenings*, based on Oliver Sacks's memoir about awakening patients who had been for decades in a deep catatonic state.

But *all* these awakenings take place within one single level of human consciousness.

There are three levels of awakening. Each is distinct from the others and progressively they chart the path of human development and possibility, a way to become, to achieve fullness of human experience, to reach beyond death, to timeless peace and fulfillment. Whether it is the flower, or music, the seed, the wave, or the river all things reach their fulfillment beyond themselves.



*~ Richard Harvey, Founder of The Center for Human Awakening ~*

## 6. Boomerang, by Michael Richardson-Borne

# TWO KIM KARDASHIAN WEST | AMMA

### BOOMERANG

These are your socialites,<sup>1</sup> America. Let them love and be true as they're held in their total space. Let them drape their jewelry on ghosts of separation and let this jewelry leave them hollow.<sup>2</sup> Help them misunderstand who they are until the magic moment of reversal. It's all part of entering the way. Let them realize personality is famous<sup>3</sup> – nobody is known except people who dream themselves people. Let them put lipstick on men and negotiate the unreal story of gender.<sup>4</sup> Let it be fuchsia as they learn to drive northwest<sup>5</sup> from LA to California,<sup>6</sup> or southeast from Illinois to Chicago,<sup>7</sup> or no direction

from the world to their hearts. Let him be their father, hatred is out of fashion<sup>8</sup> – they will hug their opposite when they know the opposite. It's all part of keeping up<sup>9</sup> with one another. It's public policy. They willingly fall prey to circumstance after a visit to the ashrams of India<sup>10</sup> in the pastures of Indiana. It's common knowledge. It's like a baby girl praying on a seashore.<sup>11</sup> Or a soldier changing his appearance into a divine mother.<sup>12</sup> It offers a hug<sup>13</sup> to the dispossessed. It heals the disenfranchised.<sup>14</sup> It turns American outcasts into avatars<sup>15</sup> – transcendent symbols of wholly living sorrow.

America – the desire for more is their source of pain; to gain surplus by exertion, to link this bounty to grasping hands on their dying day. It's not welfare they are asking for – they intuit charity is limited, something sad for the separate. What they want is to know what love is – they want it to boomerang and infuse their living. They want their family to be what the body appears in – to worship the image of their nation lightly, like a false mirage. America – this confirmation is happening. Give them their papers and let them go. Patriots become the power of propaganda for the truth of their awakening.

1. Kim Kardashian West is an American media personality, businesswoman, socialite, and model.
2. A reference to Kardashian's jewelry line, Belle Noel.
3. A reference to the American reality television phenomenon of being famous solely as a media personality (aka famous for being famous.) Kardashian's reality television show is titled Keeping Up with the Kardashians.
4. A reference to Kardashian's father, Caitlyn Jenner (formerly Bruce Jenner), who publicly came out as a transgender woman in 2015. Jenner is a retired gold medal winning decathlete.
5. A reference to Kardashian's daughter North West.
6. A reference to Kim Kardashian's birthplace, Los Angeles, California.
7. A reference to where Kardashian's husband Kanye West grew up – the South Side of Chicago.
8. See note #4.
9. A reference to Kardashian's reality television show Keeping Up with the Kardashians.
10. Mata Amritanandamayi is an Indian guru from Parayakadavu in the Indian state of Kerala.
11. A reference to the biographical story of Amma praying at the seashore as a young girl.
12. The name Amma means "Mother" in the Tamil language. Amma's followers believe her to be a saint and refer to her as the "Divine Mother." This is also a reference to Kardashian's father, Caitlyn Jenner (see note #4).
13. Amma is well-known around the world as "the hugging saint" – as her form of darshan is hugging people.
14. Embracing the World, Amma's network of charity organizations, provides food, housing, education, and medical services for the poor.



15. A reference to Amma being called an avatar – a manifestation of a deity or released soul in bodily form on earth or an incarnate divine teacher.



**Michael Richardson-Borne:** is a transpersonal psychologist and the creator of Applied Awakening and the Path of Non-separation. In 2017, Michael was guided by Richard Harvey and the Center for Human Awakening as he went deeper into his spiritual journey and worked on healing a lingering depression. One of the outcomes of this guidance has been a flourishing of creative works that live at the intersection of contemporary spirituality and Michael's passion for American pop culture. One such work is a collection of poems called *Two-Headed Monsters: Poems for a New American Dream*. The poems tell the story of a dream experienced by a farmer from the American Mid-West. Each vision within the dream is spoken by a "two-headed monster," one head a

well-known spiritual teacher, the other a famous personality within the American pop culture scene. The message from the "monsters" is clear: it's time for America to culturally "level up" by embracing the gift of awakening in society's dominant worldview. Michael can be reached by email at [michael@appliedawakening.com](mailto:michael@appliedawakening.com) or through his website at <https://appliedawakening.com/>. If you would like to download Michael's *Two-Headed Monsters*, click on this link... <https://appliedawakening.com/two-headed-monsters-pdf/>

## 7. The Goal of Therapy<sup>5</sup>, by Richard Harvey

### Community

Whatever we do affects the whole. When we see past our small self into the soul of the world, we experience everything as a single living organism. The small self tends to ‘compartmentalize’ and we feel we are separate from the rest of existence. But we are all interconnected, so much so that no feeling, thought or action is exclusively our own.

In his wonderful book, *The Healing Wisdom of Africa*, African medicine man and scholar Malidoma Patrice Somé comments on Western culture:

What would it be like if that intensity of human connection could be found here, in addition to all of the material wealth that is available? If the human wealth could match the material wealth, what would happen? Heaven could be created, right here.

Without this quality of human connection, heaven appears to be a long way off, but when we share our ‘human wealth’, the heartfelt qualities of expansiveness, generosity and kindness, a transformation takes place. We can cultivate these qualities through inner work, therapy, meditation – and conscious maturing. As we get older, we may begin to see things more clearly and realize that we are not as separated or isolated as we thought when we were younger. The compartments of our lives become less rigid as tidy conceptualization gives way to our untidy, open hearts. A transpersonal therapist tells this story of his awakening to a sense of community:

When I was in my thirties, I was a young and ambitious therapist. For some time, I had wanted to attend the training workshop of a respected therapist and teacher who lived in the USA and traveled around the world giving seminars, but every time the opportunity came I had been thwarted. Finally all the circumstances were favorable and I enrolled on a week-long residential training course.

The first morning began with introductions and an outline of what was to come. I returned after lunch feeling excited and eager with anticipation. When we regrouped for the afternoon session, the teacher announced that the daughter of the couple who ran the center had had an accident and needed to be rushed to hospital. He encouraged us to do what we could for her parents and he was canceling the afternoon session.

The other students were understanding and sympathetic but I felt outraged. A ranting dialogue raged inside me: ‘No, no, no, I have paid for this course. I wanted to work with this teacher for years; we only have a week; why should we have to forfeit our teaching afternoon because of this accident? What have these people got to do with me?’

Much later I understood what was behind what this teacher was saying and my strong reaction to it. We are all part of a community. As therapists trying to help others to resolve their emotional issues and love themselves, we cannot separate ourselves from those around us. We so like to ‘compartmentalize’, to say I am a therapist on a training workshop – who cares what’s happening next door to me? But it does matter and it *must* matter to us. In my youthful hubris, I was caught in a process



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<sup>5</sup> Excerpted from chapter 9, “Outer Work: Stabilizing in Transformation” in Richard Harvey, *Human Awakening: The Source Book for the Three Stages of Awakening*, 2016/2017 by Richard Harvey and Sacred Attention Publishing. 322-326

of acquisition – to be better, to be more. This experience taught me that we are all connected, we are all one.

Now I am in my middle years my sense of isolation and separation tends to be less. But I still get caught. Although I know that we are not separate, fear and personal insecurity still challenge me to practice this knowledge: the sense of me, myself and mine sometimes feels under threat from the outer world.

Alan Watts wrote:

... the more resolutely you plumb the question ‘Who or what am I?’ – the more unavoidable is the realization that you are nothing at all apart from everything *else*. Yet again, the more you strive for some kind of perfection or mastery – in morals, in art or in spirituality – the more you see you are playing a rarified and lofty form of the old ego-game, and that your attainment of any height is apparent to yourself and to others only by contrast with someone else’s depth or failure.

Self-definition, competitiveness, insecurity and fear prevent the building of genuine community. Our personal aspirations define us. If we aspire to goodness, we may only achieve this in relation to the projected immorality of others. If we need to excel, others must appear mediocre. The external enemy of our personal ambitions – our failure – is the necessary darkness that balances our light. It must be expressed in our rejection of others. In myths and stories the hero must always be pitted against a worthy and equal adversary, because heroes and villains depend on each other for their definitions – Jesus and Judas, Gandalf and Saruman, Rama and Ravana, the Nazis and the Allies. In modern times the ‘war on terror’ provides a worthy nemesis and a projective screen for the USA’s own doubtful agendas. In a less powerful country like the UK, where there are less grandiose opportunities for heroism to stir the nation, the faceless foes of drugs, street vandalism and the inadequacies of the health service are trustworthy standbys around which to invent a conflict.



Worthy opponents justify anger and retribution. They confirm our separation and distract us from the real issue: we would rather remain self-absorbed and separate than connected and compassionate. But even a cursory examination of the human condition reveals our interdependence and interconnectedness. Our thoughts and acts of aggression are inadequate defenses against the obvious truth that we cannot afford to see ourselves exclusively as separate individuals because we are a part of the larger whole. The larger whole may be family, friends, neighborhood, society, humanity, Earth or the cosmos: layer upon layer of community in which we participate in some way. The nemesis that carries our dark sides, which we delight in making a scapegoat to preserve our self-serving complacency, is necessary only when we reject the larger whole. And rejecting the larger whole is the outward projection of our rejection of our inner wholeness. Defining who we are only works in relation to others who we think are not us, those we have decided to discard.

Our sense of community begins with the community of selves within. As we become awake and responsive to the diverse tendencies and conflicting voices of our inner world, we develop inner harmony. We are more able to meet the needs and desires of those around us – our family, close friends, those we work with – and interact with in daily life. We can begin to see how our closest and most intimate community connects and relates with other communities with their diverse ways of thinking, feeling and living. Celebrating diversity and variety; becoming curious to discover and understand the different forms and expressions of our shared humanity across the divides of race, class and gender; rejecting the marginalization of minorities and cultures we don’t

understand; cultivating openness, tolerance and understanding over prejudice, intolerance and ignorance, lead to a true understanding and experience of community. The poet Octavio Paz said:

What sets worlds in motion is the interplay of differences, their attractions and repulsions. Life is plurality, death is uniformity. By suppressing differences and peculiarities, by eliminating different civilizations and cultures, progress weakens life and favors death. The ideal of a single civilization for everyone, implicit in the cult of progress and technique, impoverishes and mutilates us. Every view of the world that becomes extinct, every culture that disappears, diminishes a possibility of life.

The psychoanalyst Alfred Adler gave us the concept of *Gemeinschaftsgefühl*, which means ‘communal feeling’. It is the profound sense of caring for others and the world. He considered it the final goal of therapy. The soul of the world dances and interpenetrates with our inner soul: we are not separate from ourselves or from each other.



~ Richard Harvey, Founder of The Center for Human Awakening ~

## 8. We Don't See The World As It Is, We See The World As We Are, by Robert Meagher

In keeping with this newsletter's theme, I want to share a recent, personal experience that made it clear to me that I don't see the world as it is. I see the world as I am. This great spiritual teaching is echoed throughout many traditions and could be simplified to share that the world we see outside of us is merely a reflection of our inner state of being. On a deeper level, perhaps, the teaching is rooted in the law of cause and effect. The majority of people may think that something is happening outside of them (i.e., a war, an atrocity, an argument, etc.) and that they are affected by this thing that is happening outside of them. Said another way, how I am affected (influenced) is an effect (result) of what I perceive as the cause (i.e., a war, an atrocity, an argument, etc.). In truth, however, I am the cause and what I see outside of me is the effect (result). Everything I see is the result (the effect) of my thoughts (the cause). And my thoughts originate from me. I am the cause. What I see (the effect) is a physical manifestation of my thoughts (the cause). Allow me to share how this law of cause and effect can work with a recent, personal experience.

I had come out of a meeting feeling a myriad of emotions—mostly frustration and irritation. Frustration and irritation, however, are merely flavors of a more insidious feeling—anger. I ruminated on my anger until I uncovered what I was truly angry about. Check!...I got that out of my system, right? The residue of my feelings remained for another hour or so, so I decided it was best I go for a walk to further contemplate my feelings in the hopes of expunging my anger over the past events.

As I approached a busy downtown intersection, a pickup truck was moving through an intersection at a snail's pace, due to heavy traffic at this intersection. The pickup truck was forced to stop without having progressed all the way through the intersection. As a result, the truck was blocking the pedestrian crosswalk. A pedestrian, frustrated at the truck blocking the crosswalk (impeding them from crossing the street), decided to take their frustrations out on the truck. The pedestrian started to hit and kick the truck. Loud bangs could be heard as the pedestrian struck the truck with their hands and feet.

The driver of the truck, startled by the sounds of something striking the truck, climbed out of the truck to realize a pedestrian was hitting and kicking the truck. The unfolding exchange between the pedestrian and the driver of the truck quickly escalated until the pedestrian and truck driver got into a fist fight in the middle of the busy intersection. As the fury on display escalated, a small crowd of people gathered to cheer and jeer, depending on the person whose 'side' they were taking. Traffic was now stopped in all directions.



As I watched the scene unfold, a great peace came over me. I was being shown my anger; all its fury and ugliness was on display for me to witness. It had never been more clear to me that my outer world was merely an expression of my inner state of being. Because I felt a great sense of peace at being shown my anger, I blessed the scene and all its participants, and I gently walked away.

The anger I had felt from the meeting earlier in the day was the feeling I was carrying around with me. The anger manifested itself as an outward expression of anger between a pedestrian and truck driver. The pedestrian

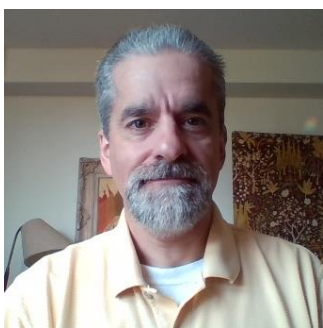
and truck driver were simply the mirrors on myself, and the teachers who chose to show me in that moment the ugliness of my anger.

After sharing the above experience with a friend and colleagues, I was asked to speak to how I handle the inner manifestations of reactive emotions and how to recognize when the universe is (as it surely always is) reflecting ourselves back for us to see or, perhaps, reflecting ourselves back to our Self.

I have gratefully accepted the practice of ‘curiosity’ to become a centerpiece of my waking and walking life. I welcome and invite curiosity about everything and everyone. To arrive at an intersection, witness a fist fight between two people, and to know I was being shown my own anger, and then to be able to bless the scene, is a result of practicing curiosity. Here is how it works for me.

First, I deal with the illusion of the other(s). I ask myself “What is the other person showing me about them?” This enquiry is not so much about trying to figure out or understand the other person’s behavior, the curiosity enquiry about the other is so that the doorway to compassion can begin to open. What I learn about the other allows me to begin to be compassionate. Knowing that I am only ever being shown love or a call for love allows me to quickly move toward a compassionate perception.

Next, once I have moved into a compassionate space, I shift my curiosity practice to ask the question that has the potential to guide me toward self-realization. This shift in curiosity then asks “What is the other showing me about me?” This is how I was able to recognize that the two people fighting in the intersection was simply a mirror on my own anger. You see, we only ever meet ourselves. By asking myself “What is the other showing me about me?”, I open myself to the inner inquiry required to see what’s real and separate illusion from truth. There is nothing happening outside of me other than a reflection of my own inner state of being.



**Robert Meagher:** is Co-Founder of The Center for Human Awakening. Robert is a Certified SAT Therapist (Level 1). He has been an understudy of Richard Harvey since 2012.



## 9. Transcending Separation<sup>6</sup>, by Richard Harvey

### Chuang Tzu and St Matthew: Turning the Other Cheek

In Matthew's Gospel something similar is described in Christ's dictum of "turning the other cheek." The words are, "Whosoever shall smite thee on thy right cheek, turn to him the other also." The phrase comes from the Sermon on the Mount.

Chuang Tzu's "Empty Boat" predates Matthew's Gospel by around 400 years, but in some ways the message is the same. The alternative to turning the other cheek is to react and the man who reacts is not free, he is bound, he is filled with assumptions, and he has bowed to hate and negativity in that moment. Therefore he is not free to enter the Kingdom of Heaven, which, alongside forgiveness, is Jesus of Nazareth's central teaching.



On the face of it turning the other cheek seems to be merely an extension of, "Do unto others as you would have them do unto you." This is the Golden Rule, so-called because it describes the basic empathy that exists between human beings and it appears in strikingly similar forms in virtually all religions and ethical traditions. In Buddhism, from the *Dhammapada*, we have: "As you would not harm yourself, do not harm others." From Christianity in the New Testament, we have: Whatever you want men to do unto you, do even so unto them." From Confucianism: "What one does not like to have done to himself, he should not do to others." In Jainism: "One should treat all beings as he himself would be treated." In Judaism: "What you hate, do to no man." And from Ancient Egypt in the delightfully-named story "The Eloquent Peasant" comes: "Do to the doer to cause that he do thus to you."

Turning the other cheek has become the subject of endless theological discussions. Human beings are so obsessed with violence as a perversion of the heart's expression that the theme of the discussions revolves around the preoccupation with aggressors and violence.

Consider the complementary or perhaps contrasting adage of Christ, "An eye for an eye, and a tooth for a tooth." Elsewhere in the Sermon on the Mount is the wonderful, Zen-like, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Compare this saying from Matthew's Gospel with this story from the 13th century *Shaseki-shu*, the Collection of Sand and Pebbles:

A Zen monk lived in a house with three sides, so he could always see the moon. One evening while he was out a thief sneaked in to the monk's house, only to discover there was nothing there to steal. The monk returned home and found him standing there empty-handed. "You have taken the trouble to come and visit me," he said to the thief, "so please accept my robe and shawl as a gift." And he removed his clothes and placed them in the arms of the thief who ran off. Naked, the monk sat down in his house gazing heavenward. "Poor fellow," he mused, "I wish I could have given him this beautiful moon."

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<sup>6</sup> Excerpted from chapter 2, "Transcending Separation" in Richard Harvey, *Bodhi Ocean: Talks on Self-Discovery, Authenticity, and Divinity as an Urgent Imperative in the Contemporary World*, 2016, 52-57.

There is irrevocable evidence to show that trade routes, and particularly the Silk Road, brought the cross fertilization of philosophies, spirituality, and religious thought, so perhaps we shouldn't be too surprised about "Zen Christianity." For example, this remarkable story, from the Nag Hammadi rolls discovered in 1945, shows Jesus behaving very much in the unpredictable and eccentric manner of a Zen master:

Jesus was on his way to Tiberias with his disciples when they came across the rotting carcass of a dog. The stench was so unbearable that the disciples left the road and quickly walked around the decomposing animal. But Jesus walked over to the body, examined it, and quietly rejoined the group that was waiting for him further along the road. The puzzled disciples asked, "Master, why did you stop over that revolting carcass?" And the Lord answered, "It's a shame you were not there with me to see it brothers. That dog had beautiful teeth."

Like a Zen master Jesus sees beyond the appearance; he sees the beauty in even the most challenging circumstance or event, so he can respond without prejudice.

### **Reaction and response**

Christ's dictum of turning the other cheek highlights the difference between reaction and response. Reaction is an habitual reply to an action. Someone acts and you conform to expectations by *re*-acting. Response is more measured, more aware and free. In response you are conscious; in reaction you are controlled, a victim of habit. The scenario of being struck on the cheek is reactive for the person who behaves automatically, who is conditioned and contracted by the ego. For the person who has transcended the ego-processes, response is a lways called for, always available, because they are no longer controlled by character.

Conscious people can practice self-restraint. They can reflect, they can consider, and then they can respond. Sometimes the response is instantaneous, sometimes it comes after a time of consideration; either way a truly aware person is utterly free.



### **If someone insults you...**

A story of the spiritual master Gurdjieff tells how his life was transformed forever when his grandfather called him to his bedside as he was dying. The boy Gurdjieff was only nine. His grandfather explained that he had nothing to give him, since he was very poor, but nonetheless he wanted to give him a gift that he had been carrying his whole life, since his father had given it to him, and it was "If someone insults you, answer him only after 24 hours."

This changed Gurdjieff's life because from then on he never reacted precipitately, without awareness and consideration. Sometimes the person would be wrong in which case what did it matter? Other times an insult would conceal an insight in which case the young Gurdjieff would approach the man and thank him.

The waiting allows time to meditate on the issue, to see that it's all often merely hot air, just smoke and fire with nothing else at its core. Without reaction, fear, and resentment there really is nothing much at the core of our ego-dramas, merely an emptiness, an inner resonance, no self at all, but teeming, vibrant, life-filled

consciousness. This truth resounds through my life and was revealed in many encounters with divine and profound insight—sitting on a roof in Poona, India practicing the yoga exercise in which you put your thumbs in your ears and tap your head with your fingers and experience yourself as a hollow bamboo, walking meditation in the garden and feeling the wind go *through* me, witnessing the disappearance of all shapes and forms and wishing that something out there at least was real, shoveling sand past the point of exhaustion and letting go of the self, so that only activity remained, in movement or music going so deeply that the doer disappears and all that remains is the dance and the music.

One of the last times my boat was full many years ago was when I introduced my parents to my new house. I was 35 years of age and following an extraordinary series of events<sup>7</sup> I had purchased a house for myself for the first time. It would take another several months for me to pass over the Threshold of Transformation in a singularly unspectacular moment with my parents, which I wrote about in *Your Essential Self*.<sup>8</sup> As I led them over the doorstep to my new home, my father managed to step on the only creaky floorboard in the house. “You want to get that fixed,” he said disdainfully. For the rest of the tour of my house he was non-committal and entirely unable to express any appreciation, pride, or encouragement for my achievement.

### **A primal sense of threat**

Buying the house symbolized more than I understood at the time. Just before this I had experienced the Ancestral Tide, the immense pressure to be conservative and conform that arises behind you energetically and tries to force, manipulate, or pressurize you into forsaking your personal process of change and transformation. Since my experience of it, I have clearly witnessed it in many others, thus giving it a name in recognition. It is the arising summation of great historical fears along with the desire and the need to conform and not step outside of the family, the tribe, the society. You are confronted with a primal sense of threat and castigation and being cast out and losing all that you depend on for your survival.



The Ancestral Tide only ever arises at a decisive point in your personal process. It is as if there is a recognition in your ego-self that the threat is now real, irreversibly so, and the ego's resistance to change mounts a defensive reaction.

### **The second stage of awakening**

In the end perhaps the question is: *How* may I empty my boat? *How* can I turn the other cheek, sincerely and authentically?

Your boat is already empty; there never was anyone in it. This bundle of sense impressions from where you have determined that you alone stand and view and judge the world is unreal, like now and then, like man and God, heaven and hell and other falsehoods that have been professed down through the centuries. Now there are any number of cheeks to turn or boats to empty. But no one is present, merely a bundle of sense impressions, experiences, thoughts, and dreams.

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<sup>7</sup> This story is found in *Your Essential Self*, 159-161.

<sup>8</sup> See “Life Transforms” in Richard Harvey, *Your Essential Self*, 153-5.

In my book *Your Essential Self* I have summarized the psycho-spiritual event of second-stage awakening. This occurs when you have shed your attachment to the past and along with it your conditioned reactions to life, entirely. Now I know that from Freud to present day psychotherapists the idea is a bridge too far. It's the same in the acting world and we have discussed in a previous lecture how acting may be the most spiritual profession. In a recent documentary film about the Actors Studio, Dustin Hoffman says about acting, "We spend a lifetime trying to find our center... our authentic self [and] we never get there."<sup>9</sup>

However, I am not here to argue this point today. For now I wish to make certain points *about* second-stage awakening. Your freedom from the prison of self-contraction enables and empowers your spontaneity and your freedom. You are free in ways which you could hardly imagine before. Your relationships too are profoundly deepened, because you withdraw your projections onto the other. Your experience of the world is strengthened and more spiritual, altogether more real and authentic. Your being shines through your physicality and material form as authenticity and heart feeling. People are attracted to you in a new kind of way. You are attractive because you have realized something in yourself, something they too long for. Your authenticity, which has never been matched in your life before, puts you in touch with your true center and it is as if you have scaled the mountain and are now rolling down the other side. The pressure is off. You must breathe a lot, feel a lot, and expand.

The challenges of the second-stage process may be summarized as transcending separation. They include relating to the other as yourself. In preparation for the spiritual insight of no separation and division, you begin to experience compassion, love, and authenticity as less personalized. Love is now love, unplaited from need and desire. The heart includes, the heart embraces, so you progressively shrink or take a back seat and as you do so you emerge in a new form, a conscious form, a form of light and authenticity that is a genuine response to human life.



~ Richard Harvey, Founder of The Center for Human Awakening ~

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<sup>9</sup> From a short film about Jack Waltzer on YouTube at <http://www.youtube.com/watch?v=M-zap1tQY0g>.

## 10. What Is The Psychology of Neoliberalism and How Do We Get Past it?, by Jim Robinson

George Monbiot in his Guardian article (11/09/19) about the power of ideology, and how it is always based on some philosophical ground, says,

“We make a mistake when we assume that money is the main motivation. Our unreformed, corrupt and corrupting political funding system ensures it is an important factor. But what counts above all else is ideology, as ideology successfully pursued is the means to power. You cannot exercise true power over other people unless you can shape the way they think, and shape their behaviour on the basis of that thought.” George Monbiot “The insidious ideology pushing us towards a Brexit cliff-edge.”

The Reagan / Thatcherite neoliberal philosophical ground that many in the Conservative party and U.K. media are still wedded to (i.e. in the book “Britain Unchained” by Kwasi Kwarteng, Priti Patel, Dominic Raab, Chris Skidmore and Liz Truss) diminishes suffering and vulnerability, it regards inequality as inevitable and advocates competition, personal responsibility, along with blame and punishment. There is a harshness which points towards its psychological underpinnings. It is an intellectual perspective based on a deeply unconscious emotional identification that flows from the need to avoid feelings of vulnerability and insecurity. The pursuit of wealth, and power over others, is so clearly motivated by the need to sooth the wounds of insecurity. Controlling what people think is just a sophisticated way of going about it, and those with wealth and power fight hard to protect it. As difficult it might be to believe it, these people are trapped in their own insecurity, fighting their own nightmares whilst causing untold damage in their selfish wake. Trump is just the most obvious example, but it seems there are many determinedly trying to manipulate the world from “behind the scenes”.



Such positions simply reflect how the heart has been split off and buried, leaving the intellect devoid of compassion and common sense. The heart then ends up in a disconnected bunker of cheap sentimentality. For such people there is very limited connection to compassion, with its openness to vulnerability, insecurity, suffering and love, or to a way of being that embodies a deep and generous open-heartedness. These defence / attack strategies are about the constant need to avoid traumatic wounds being re-activated, whether these came from a lack of love or a surplus of criticalness, whether from being dispatched to boarding school or from pernicious effects of poverty and deprivation. When we are wounded in this way, opening our hearts inevitably means facing the pain deep in our psyches. In many ways it is easier to continue denying it and project the problems onto “the other”, be it the E.U., immigrants, “benefit scroungers”, etc., or onto the idea of a powerful “saviour”, or even onto “Remain”. The power of the resistance and attachment to fixed positions can be understood from how, so often the first response of someone traumatised by the lack of love, to being offered it, is to reject it. Because to accept would mean opening the heart and meeting the pain, hurt, fear or distress that had been kept at bay. We often see this process resolve when people manage to feel the hurt and upset behind their anger or resistance.



This disconnection of the head, heart and body which trauma causes, is displayed when any perspective is overly identified with or attached to. Ideas deprived of the wisdom of the body and heart become fervently believed in and become the blinkered and entrenched perspectives in politics, philosophy and religion. Every stick has two ends and we so easily forget that our world is defined by duality and get seduced into identifying with one end or the other, when the more holistic perspective knows that light needs dark, that “in” is dependent on “out” for its existence. We need to hold all “sticks” lightly and in question, i.e. without compulsive attachment.

It is the curse of human nature that trauma causes us to get lost and unbalanced, with such tragic consequences. When the pain, hurt, fear, distress from trauma is denied and buried, it inevitably turns sour and negative within us. This then gets defensively projected out as negative and destructive thoughts, feelings and behaviour, either against the self, the “other” or the world. Add to this how trauma is so often passed from generation to generation and the tragedy only deepens. Although as a therapist I do see all the time, how, given half a chance, healing and repair can occur and the automatic generational transfer stopped.



The tenacious, and even violent, resistance to change that this defence process provokes only compounds our difficulties. However, in the wider scheme of things I see how all this is part of the situation whereby, as human beings, we have the extraordinary capacity of choice and self-consciousness. This is about our potential to develop the capacity to consciously take responsibility for ourselves, through choosing not to continue to unconsciously “act out” and inflict our trauma on ourselves, others, or the world. Indeed, we have a deep responsibility to make this choice and whilst we find this very hard, easy choices are not so meaningful.

There is though, thank goodness, one hugely mitigating aspect to our situation. This comes from how the evolutionary force of Life is always gently trying to push us towards healing, integration, development and health. This force tends to work slowly and steadily however, when our currently climate crisis seems to be getting desperate.



Our political struggles are not just about power, money, influence, control, (and psychology), they are, as Monbiot argued, fundamentally about philosophy. Marianne Williamson’s book “A Politics of Love” makes the case well for how our philosophy needs to be based on re-connecting with our hearts, however broken they are, so that we can make the step-change we need to of caring enough to really try and save the planet, to heal society, to have compassion for ourselves and each other. It is about acting from the passionate seeing of the need for change, but from love, not from getting caught into fighting and opposing. When we do that we have “lost the plot”. Opening to this love and healing is urgently needed if we are to repair our sick world, and our unhappy selves, in time. Whilst the future is obviously well

beyond our ability to define or control, we are each responsible for it in our own tiny way.

Despite my understanding of the necessity for us to increasingly take responsibility for ourselves and our choices – (alongside understanding why we find “growing up” such an incredibly difficult task, deeply attached



as we are to our “victim” self-stories in defence against the pain of trauma we have not yet been able to face) - I still end up on the left side of the political spectrum. This is because it is clear that unfettered capitalism inflicts so much suffering and is so profoundly undemocratic and unfair. We need a new radical left, not an old “hard” left wedded to outdated ideology, or some wishy-washy left that just facilitates the status quo. We need a new politics which has love and compassion at its heart, able to forge radically new and creative ways of organising society. At the moment those on the Left seem to be the only people even looking in this direction.

In order to find the wisdom and creativity required for this we need the twin processes of our developmental, of both “working hard” and “allowing”, in order to become increasingly integrated human beings. Through this work of integrating our head, heart and body we can better access our spiritual connection, it is about embodying a here and now “wholeness” which is greater than the sum of its parts. Such “wholeness” is more able to access to the creativity that arises from beyond our personal ego. I see how many people are, through their work of taking responsibility for themselves and expanding their consciousness, helping to turbo-charge our inherent evolutionary development. This is the hope.



The “accepted” and “practical” neoliberal economic policies of the centre and right of many Western democracies are the result of this disconnection with the heart, (as are policies of the “hard” left). The re-integration and re-sensitisation of the heart will inevitably give us new priorities, and I think this is slowly emerging as our society’s trauma is gradually healed, despite the current resurgence of the far right and all the anger around over Brexit.



There are of course all the practical physical constraints on what change is possible, especially around the spending of money we do not have, but it is as though we have all been under some huge hypnotic spell (spun in no small part by those with enormous wealth and power that control so much of our media) that has prevented us from being able to imagine alternatives to our outdated status quo. Love does not cost money, it is about organising society around priorities that have compassion at their core, rather than GDP or “Austerity”. It is surely possible to re-prioritising government spending, to increase taxes somewhat and to restructure civic society with equality, compassion and sustainability at its heart. Economics must take a subservient role, not a dominant one; not dismissed, but facilitative of the priorities that love and compassion provide. As part of this there needs to be a deepening of democracy, an essential part of which is developing a

new emphasis on self-responsibility to replace bureaucracy wherever possible. Local communities need to be responsible and committed to caring for those in need within them, whilst being appropriately funded of course.

It seems that the last century's experiments with socialism were all premature and bound to fail, the level of human consciousness within those societies were not yet sufficiently developed. Is it too over optimistic to see what is being painfully born out of our current dissatisfaction with capitalism, as a new level of consciousness, one that is more capable of bringing love and compassion into our politics? That Marianne Williamson stood as a presidential candidate in the US is surely a sign of something. Maybe we need a new name to replace "socialism", perhaps "Integralism"? Whatever we call it, we desperately need this new integration to help us to save the planet and develop ourselves. It seems many people are exploring this in all sorts of ways, so perhaps a tipping point is closer than the cynical part of me dares to hope?



**Jim Robinson:** is a Gestalt psychotherapist in private practice in the South-East UK, accredited by the BACP, UKAHPP and UKCP. Psychotherapy is my second career, but I have been searching since I was a troubled teenager, exploring philosophical and spiritual paths along the way, including a number of years in the Gurdjieff 'work' in London. In my early thirties I started my own therapy and since then my deep interest has been in understanding the relationship between psychology and spirituality and how both are necessary for realising our potential to transcend (and include) our ego. Jim can be reached via email at [jim@jim-robinson.co.uk](mailto:jim@jim-robinson.co.uk) or through his website [www.jim-robinson.co.uk](http://www.jim-robinson.co.uk).

## 11. Science Can Strengthen or Sever Society's Connection with Authentic Psychotherapy and Psychospirituality, by Nicholas Rosseinsky

In *individual* inner-work, with a wise guide (inner or outer!) or 'alone' on the mat or in our work-space, we sometimes confront the collection of conditioning we've acquired over the autobiographical years, the familial inheritance-lines, and perhaps even the re-incarnational lifetimes! This is extraordinary work, and each who advances lifts the burden for the others currently working too, and for those yet to come. Individual advance serves the *collective*.

To complement these courageous trajectories, we must examine the channels by which societal culture delivers or facilitates conditioning in the first place, with an eye to deconstructing them. Of course, this idea is not new: there are many terrific initiatives along these lines, for example in creating alternative educational systems, and in teaching what I call 'deep parenting'. And naturally, collective initiatives can't be separated from personal work. For example, as the man I was twenty-five years ago, I would have had no capacity to comprehend *in any way* the psychotherapeutic and psychospiritual dynamics of my activities as a parent. In this sense, individual advance also enables participation in complementary collective-initiatives.

In this article, I want to draw attention briefly to the under-emphasized role of science-as-she-is-now *as* one of those societal channels: as a means of conditioning, of violence, of engendering and perpetuating 'the self-identification that is at the heart of prejudice, bigotry and violence in the outer world'.

Of course, science has been and can continue to be a great force for good, too – this is *not* an anti-science, post-Truth polemic! To the contrary, I'll discuss how there's no violence inherent in science *per se*: there are different versions of science – some are violent, some aren't. And I'll also advance the view that functional science is vital for maximal well-being (minimal suffering!) on the path to collective Enlightenment. These points then lead us to identifying the version of science we *have*, and to asking if it's the science we *need*. Spoiler alert: it isn't! I close with a brief discussion of how to *get* the science we need ... Along the way, I'll share an extraordinary new vision for science, a radically-*new* version in which it becomes an active *agent-of-Awakening* – an even *more* powerful force for *unambiguous* good!

### How As-Is Science Can Sever A Human from True Identity

The basic role of science in ego-formation is straightforward. Consider a parent who has been taught (and accepted!) that she or he *is* a body (a collection of isolated molecules), or that s/he *is* the director-of-a-mind that's part-of a molecular-body. These *are* the messages of as-is science (or what I call, for definiteness, Science-2). Because minds seek inner congruence, an energized belief in 'I am an isolated body' (or mind, or mind-fragment) must amplify parenting behaviors and interactions that encourage or solidify fear-based ego-formation in the child.

If that all seems a bit abstruse, put it this way. Our deep reality-narratives, our myths, our secret psychic stories, are psycho-active: they create in both inner and outer reality. It's been said science is the religion of modernity. In this sense, it's acquired that mythic psycho-activity. And the dominant version – Science-2 – *is* a tale of fragmentation, meaninglessness, and the true finality of death. How can a child immersed in such a polluted ocean not fall sick – even a pre-verbal child, who knows nothing (cognitively!) of isolate atoms and molecules?

Or put it another way. In our sophisticated modern culture, adults who know nothing about science in any detail have still been exposed to ‘common-sense’ interpretations of everyday reality. These enforce the viewpoint inherited *from* science, and powerfully promoted *by* it. For example: I’m sitting outside, meditating on falling into the arms of God ... and right then an apple falls from the tree, and is ‘caught’ by the ground. A *solely*-scientific worldview can *only* see coincidence. Notably, there is no room in this stance for Mystery: everything’s determined or random. And the complete *absence* of Mystery is surely the *presence* of ego ...

## Science-2 and Science-3

I use the term ‘Science-0’ to label the birth of recognisably-scientific approaches in early recorded history ... Egypt, India, Mesopotamia, China, Meso-America, ... (Certainly, there was also a sort of ‘pre-Science’, for example in the earlier-still mastery of fire, development of tools, and so on.) Science-1 is then my label for the recognizably-*modern* version of science born with the work of Galileo, Copernicus, and Newton. And I use Science-2 to identify the revolution in understandings of reality that came (from 1850 to 1950, roughly) with Einstein’s relativity, quantum theory, and the DNA explanation of genetic inheritance and evolution.

We can identify further *crucial* distinguishing nuances in various versions of science, although that’s a little beyond the scope of this article. For example, it’s important to identify how seriously a given version takes the proposal that its theories – even the central or fundamental ones – could have to be revised or even discarded *at any time*.

For the moment, I simply want to point to the next useful incarnation of science, which I call Science-3. The primary difference between Science-2 and Science-3 is a dynamical<sup>10</sup> one – how things can move, or wiggle around, as they reconfigure in time. In *what I call* Science-2, the human mind *is* a passive property of a material body, and the matter in one body *is* effectively isolated from that in other bodies. And so, minds – as properties of isolated-matter systems – are also irrevocably separate from each other. In contrast, Science-3 allows for the possibility of connected communication, by hypothesizing a new class of dynamical interactions between otherwise-unconnected matter-systems. Clearly, then, Science-2 mutually reinforces the ego’s fragmented-reality view. But Science-3 says that more things than isolation are possible!



<sup>10</sup> ‘Dynamical’ is a technical adjective in mathematical physics, meaning ‘about or concerning dynamics’.



## A Systems View of Science, Society, and Awakening

In a traditional view, ‘individual freedom, self-regulation and inner ecology’ are seen as ‘necessary precursor[s]’ for ‘a healthy, balanced and wise human society’. And of course, there’s an almost trivial way in which this is true: society is not fully Enlightened until all its members are!

But here I’m examining the *path to* that fully-Enlightened society. In a traditional view, we start with a collection of fragments. Each fragment awakens to its non-fragmented nature. Et voila! No fragmentation anywhere! Again, as a first-order, high-level, view, this is unarguable.

However, now attend to the fact that the collection-of-fragments (*society!*) is *actively* perpetuating fragmentation through time, by creating and teaching narratives of fragmentation. (For example – Science-2!) This makes our picture more dynamic. In fact, the proper treatment of the single-fragment/collective interplay now calls for a systems-model of science, society, and awakening! Instead of a collection of pebbles lying on a beach, imagine a sheet of rock – first whole, then shattered into fragments, then reborn whole, then shattered again ... An alternative to piecing the pebbles together (the metaphorical correspondent of individual awakening) would be to stop the shattering hammer blows. Put directly, as well as putting resources to awakening individually, we could invest in emptying the momentum of fragmenting-narratives. We could invest in Science-3 ...



## A Functional Science Is Vital, For a Maximal-Wellbeing/Minimal-Suffering Trajectory

When the fragmenting quality of Science-2 is directly apprehended, it’s tempting to want to shun science completely, to live in a simplicity that requires no technology, and to corral the mind every time it attempts to stray in a science-y direction! Although return-*towards*-nature is of course an important and valid life-choice, a strategy of *total* elimination of technology for *everyone* can’t work, for two reasons.

First, we are already committed to a path of growing population (at least for a while), and enmired in a host of issues that demand full engagement with a scientific/technological mindset. Put simply, there’s nothing wrong with a science that helps us build houses, treat illnesses, put food on the table, and alert us to climate change – and perhaps even help us address it! (Of course, there are different ways of doing all those things ...) We need that kind of science, as long as some of us (including me, currently!) *are* identified with/as isolate-matter processes. To throw it away would be to increase suffering and reduce well-being.

Second – and astonishingly – science can and must become an active path *for* Awakening, given the momentum already invested in fragmenting thought-forms. Built into Science-3 is a scientific demonstration, to the egoic mind, that it *is* mistaken. Perhaps unsurprisingly, such a demonstration will occur in consciousness science, which studies the mind/matter connection. It is nevertheless still utterly-surprising that this demonstration *exists*! It will surely be one of the most remarkable aikido moves ever, when science reverses its role from mass-fragmenter to mass-Awakener, in its version-2 to version-3 transition.



### Soft Spiritualistic-Science Is Not The Ultimate *Collective* Answer

Many of us feel the painful conflict between authentic spirituality and Science-2. One way to soften this pain – to stay in contact with both spiritual Truth and science-as-society-currently-promotes-it – is to soften or spiritualize science. For example, many people think that quantum theory ‘allows Spirit into science’.

This is a very subtle and difficult topic, and one I hesitate to broach in a brief article. Let me make three points. First, whatever you need to do for your path is of course your decision: I’m not trying to tell *anyone* what to think, or do. Second, there is a *sort* of truth in the quantum-loophole viewpoint. (That’s another reason why I never want to try to talk anyone out of that kind of view.) Third, however, *some* of us *must* go beyond that sort of thinking, because it actually obscures the advance to Science-3. By saying ‘there’s nothing really wrong right now’, we fail to confront the devastation wrought by vicious-edged Science-2.0. (Not everyone can look on those edges, and that devastation. Yet *another* reason to not dissuade people ...)

### A Way Forward

The shift from Science-2 to Science-3 calls for all the precision and rigor that’s already embedded in Science-2 – and then some. In addition to extraordinarily-demanding technical experiments that can demonstrate the action of consciousness on and in the matter of the brain, it asks for those involved to meet and somehow overcome the vast resistance to advance, which is embodied and enacted in the institutions of Science-2. One crucial part of this transformational project is to [create powerful secular cases for the Science-3 transition](#).

Despite challenges, a concrete vision and plan are starting to take shape. New collaborations between the





seeds of Science-3 and authentic psychology/psychospirituality (e.g. Sacred Attention Therapy and Sacred Attention Spiritual Training!) are starting to emerge. It's not yet dawn. But the night grows old ...

### **Science, and Society's Connection with Authentic Psychotherapy and Psychospirituality**

Awakening is itself a radical revision of previous conceptions and experiences of the individual/collective relationship. (For example, authentic awakening might challenge the very *existence* of an individuated-I that *could* 'win' a 'race' to Enlightenment!) As humankind becomes more sensitively intimate with the nuances of the path, new and powerful modalities for accelerating the collective return will make themselves known. The advance from Science-2 to Science-3 is one such. It will shift science's tremendous activity, from severing society's connection with authentic psychotherapy and psychospirituality, to strengthening it.



**Nicholas Rosseinsky:** After a first degree in mathematics, Nicholas Rosseinsky received graduate training in theoretical physics at the University of Cambridge and in computational neuroscience at UCSD. His interest in science's role in society began in earnest as a senior portfolio manager in the East Asian crisis of the late 1990s. This cataclysm presaged the subsequent 2008 Global Financial Crisis: in both cases, economists and economic theories couldn't initially explain what was happening to markets and economies. Nicholas became concerned for the future of humankind, when mind-centric 'management' is growing in dominance, but uses theories that often simply don't work. He's devoted the last twenty years to re-working science in a rigorous and detailed way, in order to create the foundation for a new and unambiguously-useful set of theories, practices, and teachings. He's currently sharing his work in science publicly, for the first time, at [www.project-10-18.net](http://www.project-10-18.net).

## 12. Girl, Rediscovered, by Ellie Inskip

Last year I spent a week working with a humanitarian charity in Calais. The injustice of a world where people cannot live safely has always made my heart ache. As a child I believed that Governments and those in power would be doing what was necessary to make the world a better place. It never for a moment crossed my mind that not everyone felt this injustice as strongly as I did and that those in power didn't feel the same as me.

As an idealistic teenager, I once organised a fundraising event for Bosnian refugees, handing out leaflets on the streets of the small Welsh town where I grew up. Later on, I would write my final year dissertation on the subject of the refugee camp at Sangatte in Calais. I eloquently listed all the ways in which the system was broken and what changes we could make to allow these people to live out their lives in a safe, democratic environment. I was so innocent and hopeful.

I grew up in my privileged bubble. I got my education, a good corporate job. I now have a beautiful family and home. I have lots of wonderful friends who share the same liberal values. But I lost myself somewhere along the way. I became absorbed in pursuit of the ego's desires. I did what most of us do – I succumbed to external validation.

My white, middle class privilege was comfortable and my lack of any political power left me ill-equipped to really do anything of significance - so whilst I still hated the injustice - I did nothing. Then came the day I could ignore the calling no longer and I booked a visit to Calais. I got my wake up call.

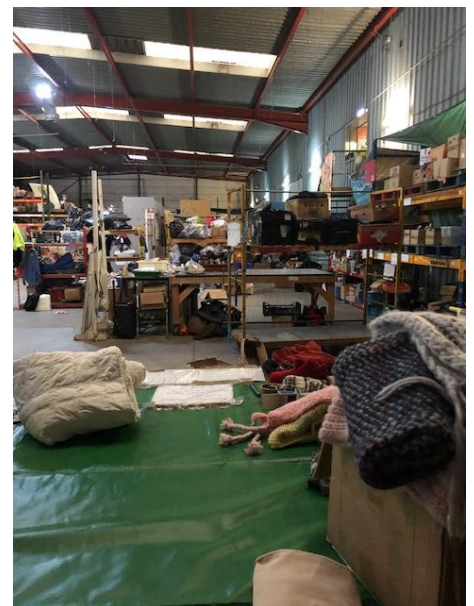
The only way that I have found to describe my experience there is an exposure to both the absolute best and the horrifying worst of humanity, somehow functioning alongside each other.

There are volunteers who have given up their time, often for months or years to work in a harsh environment. They are taking care of others who have nothing. They work in a cold and draughty warehouse where rats are numerous.

Refugees arrive every day, often in the small hours of the morning. Men, women and children with only the clothes on their back. These volunteers ensure that they have warm clothing, shelter and food. If they receive a call to say a new person or family has arrived at 3am they will head out to ensure they have what they need.

Everything they are able to provide is donated, second hand goods sorted in the warehouse or, if they're lucky, something straight from the specially created Amazon wish list. The warehouse provides clothes, tents, blankets, shoes, sanitary products, toothbrushes and toothpaste, shampoo, razors, nappies etc. Meeting basic human needs.

When I was there, the kitchen was cooking 1500 meals a day. These were loaded into the back of a van and delivered every evening to 3 or 4 different sites. People would come out of the woods or makeshift camps where they were hiding to queue for food, charge their mobile phones and maybe have a quick game of football.



I went out twice with the food delivery teams. I went to the camps which consisted mainly of single men. I chose not to go to the other site in Dunkirk. I knew that I would see families with children there. As a mother of young children myself I felt it would be too painful. I think I knew that this would be too much for me to bear.

I met men from Eritrea, Ethiopia, Afghanistan, Sudan, Syria, Iraq and Iran. I say men, I'm sure some of them were boys.

In these men I saw fear, love, anger, gratitude, humour, shame, hope, sadness, despair and pride. The same feelings I felt standing opposite them. Some would bow their heads and refuse eye contact, Others would look me straight in the eye and say hello. I would ask how their day had been. They would say 'ok'. Some would practice their French or their English. A group of Ethiopian men thought it was hilarious when I told them my name was Ellie - they ran off to find their phone to show me that it meant tortoise in their language. We shared a laugh and I feigned insult. A human moment. We could have been anywhere.



The men built relationships with the volunteers. It was beautiful to see the genuine connections between these 2 groups of people who were, on one hand so separate, yet on the other, just the same.

The French immigration police were a major presence. Big, scary looking men, wielding guns. At least once a week their mission was to seek out these groups. They would slash their tents, verbally abuse them, beat them up, take their shoes (or often just one shoe - which is somehow crueler) and chase them off. The contempt they show is palpable. They will often use tear gas. They don't discriminate much between volunteers and refugees either. Using threatening behavior on the volunteers, they have also been known to throw tear gas canisters over the gates of the volunteer warehouse. I encountered a lot of anger from the volunteers towards the police. From the refugees I sensed a feeling of resignation.

So here you have some 'distinct' groups of human beings. Labelled as either refugee, volunteer or police. Not forgetting the local people. The 'average Joes' like you and I. Those who carried on about their daily business as though all this is normal. Seeing something so uncomfortable happening around them that it is easier to ignore it. Perhaps in some cases it is easier to demonise those refugees. To paint them as a threat to everything they stand for - to their own security.

In reality, there is nothing distinct about any of these groups. The labels are interchangeable. I was in the fortunate position of being a volunteer. Having the time and the inclination to go out to Calais to help. But I could just as easily been a refugee. Desperate to flee a dangerous situation with my family by any means necessary. Using my life savings to be smuggled across borders, putting our lives at risk because staying put was not an option. I know for sure that I would do anything to protect my family.

Furthermore, I have been, and still am, a bystander. Someone who does not want to face an uncomfortable truth day after day, because that would make life too difficult - unbearable even.

Or perhaps, and this is the really uncomfortable stuff, I too could be one of the police force. Wielding my power over others. Enforcing the law as an unquestionable truth. Believing that those people do not belong. Feeling

superior. Doing whatever necessary to ensure that they simply go somewhere else to be someone else's problem.

The stories I heard while I was there were incredibly painful: deaths, suicides, illegal trafficking. I kept wondering why do we not hear the truth of the situation any more? The only answer I can find is that we don't want to. We want to believe the media hype and political propaganda - these people are bad people. They have come to take our jobs and abuse our system. This is what our egos want to believe.

We don't want to admit that any one of us could find ourselves in a desperate situation just as they have. We don't want to be part of that group. Our social status and our community is our own protection. I am a good person. I do good things. Therefore nothing bad should happen to me.

I am not those people. They are not me. We are not one.

There now, that's easier.

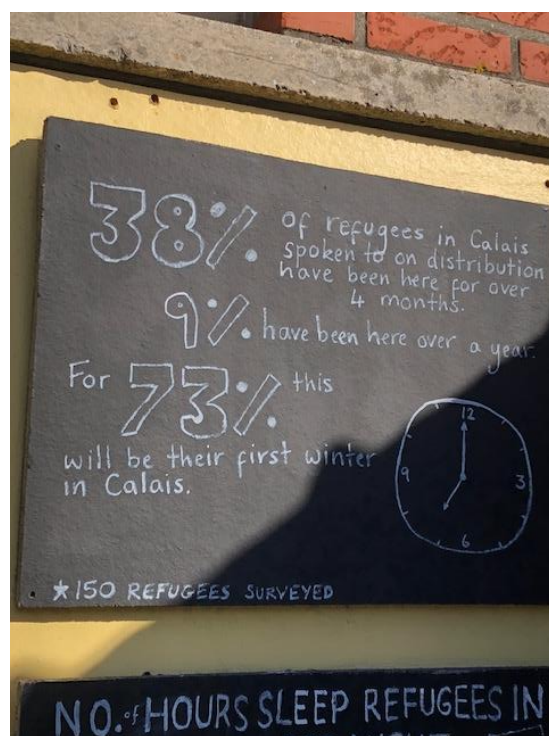
Except it's not. Of course it's not.

I feel incredibly grateful that I was able to experience what is happening in Calais. A few years ago I wouldn't have been able to. I don't think I would have coped well with the exposure to human suffering and the intensity of the feelings that went with it. I have been in therapy now, on and off, for over a decade. My experience of this work has been one of tremendous growth coupled with long periods of pain and confusion. Much of this therapy has been very insular. I have spent many years focusing on my past - how my childhood had affected me. How alone I had always felt. I waded through all the familiar feelings of shame, anger and blame for years. It wasn't my fault. I was a victim.

Then one day, I'm not sure when, things began to open up. I began to see myself as part of something bigger. My world was no longer all about me. I had been consumed by my own thoughts and feelings for so long. It felt a bit like coming out of hibernation.

My carefully constructed ego is no longer serving me in the same way. It is no longer providing the protection I so longed for. I am questioning and I am exploring the parts of myself that I have wanted to keep hidden for so long. It has been painful and joyful in equal measure.

I am waking up to the truth. I have regained a sense that I am part of something bigger. That idealistic young girl is still there and she still despises injustice. She may still be learning but she is, nevertheless, allowing her own thoughts and feelings. The anxiety that I feel is not just a product of my past but a reflection of the world that we live in. I have always felt things so deeply that I have questioned my own sanity. As an empath I have a tendency to swallow other people's feelings whole and this can make me ill. But now I am working on letting them pass through me rather than consume me. I am learning to love myself so that I am better able to love others.





I read somewhere recently that the human ego is limited and lives beneath a glass ceiling. The soul doesn't feel the existence of that ceiling. What the divine wants for me is bigger than I can imagine. Keeping myself small is a habit, but one that I am beginning to break. Worrying about what others expect of me is no longer my favorite pastime. Doing what feels right is most important. I may not be able to change the world single handedly, but I know now that I have value and that my capacity for love is unlimited. I will be taking that capacity for love back to Calais with me soon.



**Ellie Inskip:** is 40 years old and lives in Hampshire with her husband, 4 children and 2 cats. She is a firm believer in human kindness. Having spent many years working in International Business she re-trained as a counsellor after starting a family. Since then she has been working on following her heart and helping others to do the same. Ellie can be reached via email at [ellie.inskip@gmail.com](mailto:ellie.inskip@gmail.com).



## OTHER ARTICLES:

### 13. Creativity, Thinking and Listening, by Nick Heap

#### **Creativity is Innate**

If you notice children playing you will see that creativity is widespread. They are always exploring their environment, using imagination, creating situations and trying things out. It is very hard, often impossible, to predict what young children will do. They invent brand new responses. This is creativity.

Even where children have parents who are very punishing or restricting, they are creative. They will persist even in the face of severe discouragement. Young children behave this way from birth so we can assume that creativity is innate. We *are* creative. Creativity is an innate part of being human.



#### **Intelligence is Innate**

Intelligence is a messy idea. One meaning is the ability to observe what is happening in a situation, decide what needs to happen and do the appropriate thing. In this sense intelligence is something that we are born with. It is innate.

#### **Degradation of Innate Abilities**

Although it seems likely that people are intrinsically both creative and intelligent, we do not observe ourselves and other people behaving that way every day and in every situation.

Something must go wrong to limit our functioning. We do not function very well when we are hurting. When we are feeling bad, we often pay attention to the bad feelings. This prevents us thinking clearly about what is going on and what response we should give. If we focus on our bad feelings, the decision we make will not be the best one. Something will go wrong we will feel worse. Eventually a rigid pattern of behaviour builds up, held in place by painful emotion. We continue to behave in ways that don't work for us.

Conscious or unconscious memories of previous times when we were hurt can also make it difficult to think.

## Problem solving

We have unlimited intelligence and creativity available to each of us. It is under a crust of unresolved hurts that were all done to us. We did not deserve any of them.

The above neatly explains why it is easy it to solve others' problems and how difficult it is to solve our own. We can see other people's rigid behaviour for what it is, the product of painful emotion and not reality. It is much more difficult to see our own.

If we really want to help people with their issues then telling them to see it differently, giving them ideas or even solutions may not work very well. What will work is listening, encouragement to express their feelings and practical help if required.



## Listening

Listening enhances every interaction between people. It is a complex process and is more difficult when emotion is involved. Strong positive and negative emotion in the listener can cause problems especially when the feelings arise in response to what the other is saying or doing. To listen we must decide to stop paying attention to our own thoughts and feelings. We pay attention to the other person's thoughts and feelings as though our lives depended on it.

When listening we use our ears and our mind, imagination and empathy. We try to understand what the experience of being the other is like, what it feels like to be her/him. We notice the words, how the person says them (pauses, pace, voice tone) and what the person looks like (posture, clothes, facial expression, gestures). This helps us get into the other person's skin.

Then help him or her think more clearly by giving attention and asking questions to extend the thinking. Encourage the expression of blocking feelings. Ask the person for her/his best thinking about the problem or what she or he will do next. This is usually much more effective than doing things for the person, which creates dependency, or making decisions about the person, which creates distrust.

It is so useful just to talk to an interested listener that caring attentive listening is often enough to release intelligent thinking and a creative solution.

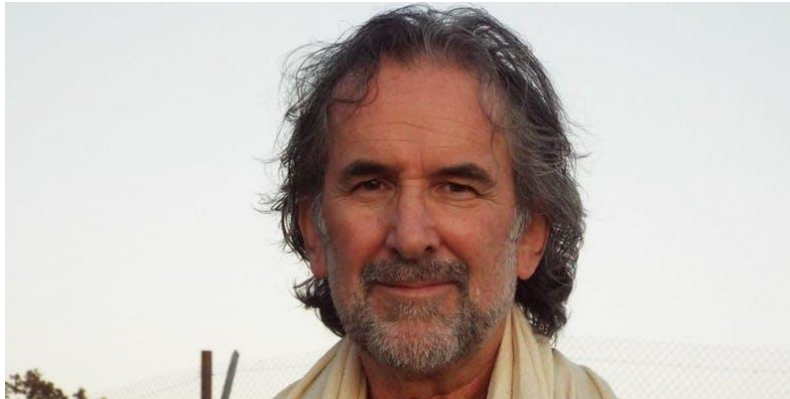


**Nick Heap:** is an independent facilitator of change and learning based in the UK. He listens to people, in organisations and as individuals, and helps them listen to each other. Nick can be contacted via [nick@nickheap.co.uk](mailto:nick@nickheap.co.uk) or Skype “nickheap” or via his site <http://nickheap.co.uk> which also has 300 + other practical developmental ideas. These are all freely available for anyone to access and use without preconditions. Any comments or reactions to this piece would be very welcome.

## SOULFUL SHARINGS:

### 14. What's New and Upcoming at the Center?

#### Psycho - Spiritual Gathering with Richard Harvey



Seeking the truth presents us with an apparent paradox. While we persist in seeking, the truth recedes since it is already the case that truth is what we are. During the day we sit in the company of truth, the truth within the teacher and the gathering of like-minded souls.

This Psycho-Spiritual gathering with Richard Harvey reflects the seriousness, the humor, and the absurdity of the human predicament. While people ask questions, share insights, or discuss their lives they are persistently returned to their partial identification with the I-self. Only through shedding this partial I-self can we eventually realize the Self, the truth that was, is, and always will be present.

The day will include spontaneous teachings from Richard, enquiries brought by the participants, intimacy, laughter, questions and contemplation.

Sun, November 24, 2019  
10:00 AM – 5:00 PM GMT

The Owl Practice  
St Mary's Chambers  
59 Quarry Street  
Guildford  
GU1 3UA  
United Kingdom

To register and buy your tickets, go to...

<https://www.eventbrite.com/e/psycho-spiritual-gathering-with-richard-harvey-tickets-69039957371>

## 15. Other Center News and Offerings

If you would like to support the philanthropic work of The Center for Human Awakening, you can do so through our ***Donation Center***. Your donation will make it possible for either: (a) those people who cannot afford therapy and counseling, but who sincerely need the support, to receive it; or (b) those who cannot afford the tuition fees to enrol in the Center's revolutionary and transformative psycho-spiritual training program called Sacred Attention Therapy Online Training. For more details, and to offer your donation, go to... <http://www.centerforhumanawakening.com/Donations.html>

The ***Arhat Project*** is a residential spiritual community for people seeking personal authenticity and Self-realization where the processes of personal inner enquiry and transformation are accelerated through a neo-sacred, engaged schedule and life-style of spiritual discipline and focus and psychological exploration and awakening. Based on the psycho-spiritual approach described in Richard Harvey's book Human Awakening, particularly The Three Stages of Awakening, Arhat is a neo-spiritual living project where personal and spiritual development are intensified and potentized through communal life, group work, lectures and study, meditation, spiritual and sacred practices, and spiritual direction. If you are seriously interested in being a part of a residential community based on Richard Harvey's *Three- Stage Model of Human Awakening* (see <http://www.therapyandspirituality.com/interview-stages-awakening.html> and <http://www.therapyandspirituality.com/human-awakening.html>) and you find yourself in the first, or possibly the second, stage of this model and you would be inspired and enthusiastic about establishing a core group for a spiritual community where personal and spiritual development is accelerated, intensified and potentized in a semi-monastic, secular structure of scheduled tasks and spiritual discipline, then please write via our contact page at <http://www.centerforhumanawakening.com/Contact-Us.html>.

***Personal Retreats*** for personal and spiritual growth are offered through the Founder's spiritual center, Cortijo Llano de Manzano. Whether you are looking at a specific issue or exploring your life's purpose, a personal retreat allows you the time and space for personal exploration, clarity and relaxation, personal growth, deepening insights, and replenishment. A retreat gives you the opportunity to withdraw and turn inward, away from the world of ordinary everyday demands, pressures and responsibilities. On retreat you make time for issues that are calling to you from your inner world, to relax, recuperate and refresh yourself spiritually, physically, energetically, mentally and emotionally. Your retreat can be self-directed, or themed with guidance, skillful reflection and encouragement from our Founder. Retreats are available to individuals and couples. For more information about the retreats, please visit <http://www.centerforhumanawakening.com/Retreats.html>.

Have you considered becoming a ***Friend of the Center***? Friends of The Center for Human Awakening come from all walks of life. Some friends are psychotherapists, psychiatrists, psychologists, complementary and alternative medical practitioners and therapists, counselors, coaches, healers, spiritual guides, spiritual teachers, students of spiritual and psychological growth and development, and more. What all these Friends have in common is a heart-and-soul-felt support and interest in the teachings and practice of The Center for Human Awakening. See the benefits of becoming a Friend at <http://www.centerforhumanawakening.com/Friends.html>.

***The Sacred Attention Therapy (SAT) Project*** is a rare, unique and exciting project will produce a body of writing that explores the psycho-spiritual psychotherapy of Richard Harvey through his 3-stage model of human

awakening. The resultant published works will endeavor to guide readers through Richard Harvey's model with practical exercises, examples and theory. The work will almost certainly be illustrated by personal material that arises in the process of experientially learning about Richard's Sacred Attention Therapy through this collaborative venture. For more information about the SAT project, please visit <http://www.centerforhumanawakening.com/About-Research.html>.

There is a plethora of **Resources** available to you on the Center website, many of them free. You can enjoy articles, books, integrated bundles of teaching aids, videos, and more. Begin your exploration of these resources at <http://www.centerforhumanawakening.com/Community.html>.

**Volunteer opportunities** abound at The Center for Human Awakening. If you would like to volunteer for one of the opportunities below, or if you think of other ways you would like to share your gifts and talents with the Center, please email us at [info@centerforhumanawakening.com](mailto:info@centerforhumanawakening.com).

- Web Developer (WordPress) to Customize BLOG
- Crowdfunding Researcher and/or Coordinator
- Hosts for Traveling Satsang
- Social media promoters
- Transcribers
- Writers
- Editors
- Mock therapy clients

For more information about the above volunteer opportunities, please visit <http://www.centerforhumanawakening.com/Volunteer.html>.

**Sacred Attention Therapy (SAT) Practitioners** can work with you through the three stages of human awakening. See the list of SAT Therapists that are available to work with you on your journey of self-discovery, transformation into authenticity, and union with the source of consciousness. Visit <http://www.centerforhumanawakening.com/SAT-Therapists.html> for all the details.

Richard Harvey's **BLOGs and VLOGs** are posted weekly. Both the BLOG and VIDEO BLOG are spontaneous, short pieces. The material is written or recorded in response to questions, remarks, and responses on spiritual matters that Richard has received or read during the week, interactions in the Sacred Attention Therapy Study Group, or simple inspiration with a feeling for the moment's revelation.

Read the BLOG at <http://www.centerforhumanawakening.com/BLOG.html>.

View the VLOG at <http://www.centerforhumanawakening.com/Video-BLOG.html>.

The **Study Group** brings together psychotherapists, psychiatrists, psychologists, complementary and alternative medical practitioners and therapists, counselors, coaches, healers, spiritual guides, spiritual teachers, students of



spiritual and psychological growth and development, and more. We gather on our LinkedIn and Facebook Groups to build a community of SAT students and practitioners; provide a forum for raising awareness of SAT and for studying and practicing SAT; and facilitate the journey of self-discovery, transformation into authenticity, and union with the source of consciousness. The Study Group moderator posts questions and readings on Monday, Wednesday and Friday each week. For more information about the SAT Study Group, and to sign up, visit <http://www.centerforhumanawakening.com/Study-Group.html>.

***Please tell others about The Center for Human Awakening***; please tell your friends, your therapists, your relatives, and any forward, progressive thinking people who could benefit from this work. In Richard Harvey's newest book<sup>11</sup> he states the case for us being "custodians of the future" in a world that is being debased as it loses touch with the genuine sacred-spiritual truths and ceremonies. If we do not act in all the ways that our true nature dictates we will become complicit in the destruction of the human consciousness of the inner worlds, responsible in whatever way for the degradation of the outer world, and ignorant and helpless in the insight that there is truly no separation between the inner and the outer, between us and them, and between the human and the divine. Thank you for being with us!

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<sup>11</sup>*Your Sacred Calling: Awakening the Soul to A Spiritual Life in the 21st Century*, now published by Austin Macauley Publishers Ltd.

Purchase in US dollars (\$) here... [https://www.amazon.com/Your-Sacred-Calling-Awakening-Spiritual/dp/1786129035/ref=sr\\_1\\_1?s=books&ie=UTF8&qid=1493308719&sr=1-1&keywords=Your+sacred+calling](https://www.amazon.com/Your-Sacred-Calling-Awakening-Spiritual/dp/1786129035/ref=sr_1_1?s=books&ie=UTF8&qid=1493308719&sr=1-1&keywords=Your+sacred+calling)

Purchase in British pounds (£) here... [https://www.amazon.co.uk/Your-Sacred-Calling-Awakening-Spiritual/dp/1786129035/ref=sr\\_1\\_1?s=books&ie=UTF8&qid=1493308719&sr=1-1&keywords=Your+sacred+calling](https://www.amazon.co.uk/Your-Sacred-Calling-Awakening-Spiritual/dp/1786129035/ref=sr_1_1?s=books&ie=UTF8&qid=1493308719&sr=1-1&keywords=Your+sacred+calling)

## 16. Links

### WEBSITES

<http://www.centerforhumanawakening.com/>  
<http://www.therapyandspirituality.com/>

### SOCIAL MEDIA

#### FACEBOOK

<https://www.facebook.com/CenterforHumanAwakening/>

#### LINKEDIN

<https://www.linkedin.com/in/human-awakening-228506131>

#### TWITTER

<https://twitter.com/CenterforAwaken>

#### YOUTUBE CHANNEL

[http://www.youtube.com/channel/UCD\\_pJVba\\_LktmEzfuc51kfQ](http://www.youtube.com/channel/UCD_pJVba_LktmEzfuc51kfQ)

### BOOKS

<http://www.centerforhumanawakening.com/Books.html>  
<http://www.therapyandspirituality.com/books/>  
<http://www.amazon.com/-/e/B004WC4YQI>  
<http://www.barnesandnoble.com/w/the-flight-of-consciousness-richard-harvey/1004783095?ean=9781853981418>

### ARTICLES

<http://www.centerforhumanawakening.com/Articles.html>  
<http://www.therapyandspirituality.com/articles/>  
[http://ezinearticles.com/?expert=Richard\\_G\\_Harvey](http://ezinearticles.com/?expert=Richard_G_Harvey)  
<http://www.buzzle.com/authors.asp?author=51337>  
<http://www.articlesbase.com/authors/richard-harvey/835688>

### LECTURES

<http://www.centerforhumanawakening.com/Lectures.html>

### VIDEO TALKS

<http://www.centerforhumanawakening.com/Videos.html>  
<http://www.therapyandspirituality.com/video-talks.html>

## STUDY GROUP

<http://www.centerforhumanawakening.com/Study-Group.html>

## BLOG

<http://www.centerforhumanawakening.com/BLOG.html>

## VIDEO BLOG (VLOG)

<http://www.centerforhumanawakening.com/Video-BLOG.html>

## RETREATS

<http://www.therapyandspirituality.com/retreats.php>

## INDIVIDUAL AND COUPLES THERAPY

<http://www.centerforhumanawakening.com/About-Us.html>  
<http://www.Centerforhumanawakening.com/SAT-Therapists.html>  
<http://www.therapyandspirituality.com/individual-therapy.html>  
<http://www.therapyandspirituality.com/couples-counseling.html>

## PRACTITIONERS' SUPERVISION

<http://www.therapyandspirituality.com/practitioner-supervision.html>

## MUSIC

<http://www.therapyandspirituality.com/richard-harvey-music.html>

## DONATIONS

<http://www.centerforhumanawakening.com/Donations.html>  
<http://www.therapyandspirituality.com/offer-support.html>

## **The Center for Human Awakening**

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