



# The Eyes of the Golden Hall

~ A Newsletter of The Center for Human Awakening ~

**May 2020 Newsletter**

Volume 5, Number 3

## In this e-Newsletter...

FROM THE EDITOR'S HEART.....	3
THEMED ARTICLES.....	4
1. Suffering, by Richard Harvey:.....	4
2. Are you Experiencing Suffering? Or Are you Suffering Your Experience?, by Robert Meagher.....	9
3. Towards An Understanding of Suffering: Five Questions From A Science-Oriented Mind, by Nicholas Rosseinsky .....	11
4. The Meaning of Suffering In Life, by Cinzia Catalfamo .....	18
5. Just Stop A Little And Breath, by Katalin Czondor .....	20
OTHER ARTICLES: .....	24
6. Monument, by Michael Richardson-Borne .....	24
SOULFUL SHARINGS: .....	26
7. What's New and Upcoming at the Center? .....	26

8. Other Center News and Offerings .....	27
9. Links .....	30

## FROM THE EDITOR'S HEART

Our theme for this edition of *The Eyes of the Golden Hall* is **Towards an Understanding of Suffering**. We once again reached out to our community and received some wonderful contributions for this newsletter.

Our Founder, Richard, Harvey, begins the themed articles with a piece that was adapted from the answer to a question on the Q & A link on the Center for Human Awakening website at <https://www.centerforhumanawakening.com/Questions-and-Answers.html>. I then share an article based on the somewhat-whimsical Buddhist parable about suffering that goes like this: *The student runs to the spiritual teacher. "Teacher, teacher," says the student. "I am experiencing suffering." After listening to the student's tales of woe, the teacher responds, "You are not experiencing suffering. You are suffering your experience."*

Nicholas Rosseinsky offers an eye-opening piece called "Toward An Understanding of Suffering: Five Questions From A Science-Oriented Mind." Nicholas' article invites a new understanding of what it means to suffer. In her article "The Meaning of Suffering in Life," Cinzia Catalfamo examines physical, psycho-emotional, and spiritual suffering. Rounding out the themed articles is an offering from Katalin Czondor called "Just Stop A Little And Breathe." Katalin's article is a beautiful exploration of the possible message for humanity dealing with a global pandemic.

We continue to be blessed with Michael Richardson-Borne's contributions to our newsletter. Michael shares another one of his poems from his collection of poems called *Two-Headed Monsters: Poems for a New American Dream*.

The theme for our next newsletter (July 2020) will be '*Neo-Monastic Spiritual Practice*.' If you would like to contribute a piece for our July newsletter, write to us at [info@centerforhumanawakening.com](mailto:info@centerforhumanawakening.com).

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. Suffering, by Richard Harvey:

*How is suffering part of our destiny as human beings?*

*How does this fit with spiritual destiny?*

*Why do some human beings suffer so terribly where others don't?*

Happiness is your real nature. You identify with yourself with the body and mind, feel its limitations, and suffer. Realize your true self in order to open the store of happiness. That true self is the reality, the Supreme Truth, which is the self of all the world you now see, the self of all the selves, the One real, the Supreme, the Eternal self, as distinct from the ego or the bodily idea for the self. – Ramana Maharshi

### What is suffering?

What is suffering? What is the nature of suffering? How do I understand suffering? Perhaps all the great spiritual masters have addressed the very same enquiry. So we find ourselves in the august company of, for example, the Buddha who proposed that life is suffering and that the cause of suffering is ignorance. Or, in a further example, Jesus of Nazareth who taught that in suffering we should see God's revelation. But what do these insights mean and how can they be applied today in the face of the unspeakable suffering we hear of and sometimes witness in the world?

It is surely not enough when faced with the suffering of the refugees in Calais, of the daily bombings in Syria, the sickening murders and disappearances of young women in Mexico, the escalating instances of coronavirus deaths, or the twenty million human beings currently starving in Yemen to offer that the cause of suffering is ignorance or the revelation of God's plan for salvation? There is such a thing as spiritual distancing and offering spiritual homilies in response to severe human suffering is patronizing and trite.

*Even though you know from, say, Buddhist training, or whatever spiritual training you have had, that the root cause of suffering is ignorance about the nature of dharma. To give somebody a dharma lecture when they are hungry is just inappropriate methodology in terms of ending suffering. – Ram Dass*



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Why do some human beings suffer so terribly where others don't? The Buddha would say that all human beings suffer, that to be human is to suffer, not merely when you fall on hard times but all the time! What does *that* mean? Here am I with shelter and warmth, relaxing music, Netflix, a glass of fine wine if I wish, and a few

hours' drive away women, men, children huddle in inadequate shelter in winter conditions, hungry, country-less, and forgotten.

### How we respond to suffering

*There are degrees of happiness. You go from one to the other and then back again. It's hard to be completely happy when those around us are suffering and groaning... – Bob Dylan*

How we respond to such suffering as this depends on our nature, does it not? For some there is the hands-on approach. Such people will run a truck down to a war torn or famine-hit African country or volunteer to go to Calais and do whatever good they can to alleviate another's pain and suffering. Others will reach into their wallets or bank accounts and send a donation, attempting to help in their way. Others will mutter and turn away perhaps feeling overwhelmed by human suffering and feeling helpless to make a difference. They may blame others – politicians, the international community, big business – for being the cause of the suffering. They may feel angry, sad, or vengeful, or simply distract themselves with entertainment of some kind and try to shut out and not think about human suffering in its myriad forms. Still others may be callous and uncompassionate, uncaring and cold. They may rationalize that each has to deal with their own fate, look after number one, and that it is enough to care for your immediate loved ones and what does the plight of other more distant souls matter to them.



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### Three responses to suffering

Ultimately, these are different kinds of human responses to suffering. We might summarize them like this.

- Lack of love – uncaring, uncompassionate, cold-hearted
- Some degree of care and concern for your fellow human, including helping at a distance (donations etc.)
- A degree of care and concern that prompts active involvement and/or action (activism, volunteering, etc.)

### Objectification, identification and distancing

What is it that characterizes these modes of response? What do they have in common? Although they are different responses they share a dual perspective; that is to say that there is a certain distancing in each response. When we seek to relieve another's suffering from an objective perspective or a view that assumes that we, the subject, respond to the condition of suffering in the other who is the object of our care and concern, we divide the world. We identify, we objectify, and in this way we distance. In fact the distancing is in place before we have even witnessed the suffering. Distancing is inherent in the personal perspective; the subject that is self-identified always experiences the condition and the other as separate – divided from his or her self.

## Responding spiritually

*Suffering is but another name for the teaching of experience, which is the parent of instruction and the schoolmaster of life. – Horace*

But the spiritual human being, the person who is spiritually oriented, either aspiring or practicing from a truly realized perspective sees suffering very differently and in seeing it differently responds completely differently. In fact the spiritual practitioner or adept does not view suffering from a perspective. Spirituality has no perspective as such or perhaps I should say that authentic spirituality has no perspective and allows no perspective. What does this mean?

When I say authentic spirituality I mean a spiritual sensibility that embraces the thought, feeling, and orientation of a life that is aimed toward the understanding of Truth. Truth is that which is utterly unassailable, that remains when all else is taken away. Truth is the answer to the age old questions: What survives death (or fear)? What is unchanging? What is beyond the fleeting state and forms of an individual human lifetime?

## Authentic spirituality and the ground of being

*Buddha's doctrine: Man suffers because of his craving to possess and keep forever things which are essentially impermanent...this frustration of the desire to possess is the immediate cause of suffering. – Alan Watts*

It may be true to say that few are genuinely interested in authentic spirituality, because it entails death in life, an immersement into a prior condition, a reality beyond the personal perspective of ego life. Since there is no benefit in spiritual practice for the delusion of separate selfhood and its concomitants separation, division, desire, and fear, there seems to be little if anything to lure people into the practice of authentic spirituality and indeed that is the case. If however you long for Truth, Reality, the Divine in an irrational and possibly early experienced urging of the soul to meet its authentic ground, the ground of being, beyond arising forms and the vacillating changes of relative existence, then authentic spirituality is the only pursuit that matters.



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## I am the Consciousness in which all things arise

As I have often said before, the ultimate spiritual Truth that may be expressed in words is this: I am the Consciousness in which all things arise. Inherent in this statement is a lifetime of spiritual practice – actually lifetimes! Everything arises in Consciousness because Consciousness is All.

When we say that everything arises in Consciousness we mean to indicate a matrix of the totality that admits no object whatsoever. There is nothing that is not Consciousness, nothing exists outside of Consciousness, and practicing spiritually as Consciousness objects appear and disappear and we cling to none of them. The only reality is their nature in Consciousness as they appear and disappear as fleeting forms that come into being and go out of being. The non-dual, all-inclusive, or unified nature of Truth, Reality, and Consciousness

(traditionally called God) is simply this: All is Consciousness and nothing exists outside of it. You are Consciousness, I am Consciousness, and everything we see, meet, and which exists is in Consciousness.

### **The illusory condition of separation and division**

*Suffering by nature or chance never seems so painful as suffering inflicted on us by the arbitrary will of another. – Arthur Schopenhauer*

Suffering as ignorance or as the revelation of God's plan then is merely the belief in delusory self-identification. We see ourselves as separate and thus self-identified we fall into the compromised and illusory condition of separation and division. The contraction of the belief in the self designates that all others and the conditions, like suffering for example, of all others are somehow not ourselves. But that is a spiritual error. All is One, all is God, and all is Consciousness.

Now how can we see, witness, and ultimately understand that this is the case? Through suffering. The suffering that is inherent in our belief in personhood, the contracted small self, or ego self appears to us as the suffering of others. Only when we see that suffering in ourselves do we begin to see truly what is really the case. There are no others suffering, no conditions of pain and hurt and misery and unhappiness that we do not ourselves participate in through our connection with all things, all others, and all conditions.

### **Suffering, Grace, Love**

This is the meaning of the oft quoted and offered spiritual dictum that suffering is grace. If we are participating in one of the three kinds of responses that emanate from the dual perspective (see 'Three responses to suffering' above) then suffering seems like anything but grace. However, to the spiritual practitioner suffering is the means to awakening.

*Suffering is primarily a call for attention, which itself is a movement of love. More than happiness, love wants growth, the widening and deepening of awareness and consciousness and being. Whatever prevents that becomes a cause of pain, and love does not shirk from pain. – Nisargadatta Maharaj*



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### **Dying into suffering**

To behold unbearable suffering without distancing, without creating the appearance of subject and object, to let it in truly we have to go beyond our personal limitations. When we say I can't deal with this, it's too much to bear, we reach a point where either we withdraw in the self-contraction of unawareness in order to avoid relationship to what is or we press on into the void of shedding self-identification, anger, control, and fear – all the things that fuel the resentment that creates our sense of separate self-differentiation and desire to create an image of the world as we would like it to be.

Finally, we die into the suffering; the identification with a self-image of our own making yields to Truth, to the illumination of Divine wisdom through embracing the reality of suffering.



*When you see that you are always seeking, understanding is emerging...When you see you are always suffering, understanding is emerging...When you see that every moment is a process of identification, differentiation and desire, understanding is emerging. – Adi Da Samraj*

(This article is adapted from the answer to a question on the Q & A link on the Center for Human Awakening website at <https://www.centerforhumanawakening.com/Questions-and-Answers.html>.)

**Further reading:** “The End of Seeking” in Richard Harvey, *Dharma Sky*, Useless Tree Press 2013, pp.201-217. “The Foundations of Spiritual Life,” Richard Harvey, *Your Sacred Calling*, Austin Macauley 2017, pp. 283-286. “Dispelling Illusion,” Richard Harvey, *Your Essential Self*, Llewellyn Publications 2013, pp. 212-214. Richard Harvey, “The Unique Teachings of Sacred Attention Therapy,” in Articles <http://www.therapyandspirituality.com/articles/unique-sat-teachings.html>.



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



## 2. Are you Experiencing Suffering? Or Are you Suffering Your Experience?, by Robert Meagher

So...here we are! Smack dab in the middle (a metaphorical expression) of what has been labelled a global pandemic. This surely must be fertile soil for suffering! Or is it? The currently evolving situation reminds me of the somewhat-whimsical Buddhist parable about suffering:

*The student runs to the spiritual teacher. “Teacher, teacher,” says the student. “I am experiencing suffering.” After listening to the student’s tales of woe, the teacher responds, “You are not experiencing suffering. You are suffering your experience.”*

The first change I experienced in my life was that my local recreation center closed. I would faithfully go to the center on Monday, Wednesday and Friday for a noon-hour swim. I had been swimming laps for more than 40 years. Now, all of a sudden, I couldn’t. What was I to do?! After a couple of days I adjusted to this new state of being with an acceptance that, for some reason that has not been revealed to me yet, life (my name for God) does not want me swimming at this time. I dusted off my yoga mat, resurrected some of my Yin, Hatha, and Ashtanga flows, and designed some brand new cross-training workouts I could easily enjoy from the comfort of my home and that would keep my healthy and fit.



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The next change to my lifestyle was I could no longer go to the grocery store and simply walk in to the grocery store. I now had to wait in line to get in. Public health authorities were limiting the number of people allowed in the grocery store at any one time, and this meant I would sometimes be faced with having to wait to get into the grocery store, if the store capacity had already been reached. After a couple of occurrences of waiting in line, I accepted this new experience as an opportunity to welcome a new meditation session in my day. I would often wait for 15-30 minutes to get in the store. What better way to pass the illusion of time than to ground myself, get peaceful, and meditate—yes, while standing, waiting in line to get in the grocery store.

The next change to my lifestyle was caused when our neighboring province closed its borders to our city. I live in a city that is situated on the shores of a river. On the other side of the river is another province. The river is only a few hundred meters across and is spanned by several bridges. Police had set up posts on each bridge and were stopping all pedestrians, cyclists and motorists from crossing the bridges and entering the other province. This situation was initially quite a jolt for me. I am an avid cyclist and the terrain on the other side of the river is outstanding for cycling. I quickly accepted that given the predicted trajectory of the evolving pandemic, I would not likely be cycling on the other side of the river for the upcoming season. I turned my attention to other options to enjoy cycling for the season. I realized that I had never explored the towns and villages south of the

city. When I researched cycling options south of the city, I was very pleasantly surprised to discover that there were many hundreds of kilometers of dedicated cycling paths that offered the cyclist many options for short-, medium-, and long-distance cycling rides. I am looking forward to discovering all the new pathways this upcoming season.

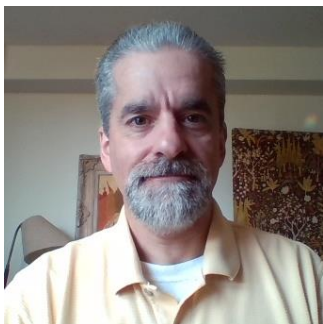
The preceding anecdotes are only three examples of how I was able to look at a situation differently and transcend suffering. In each situation, I did initially feel sadness, frustration, and even anger. I felt like something was being taken away from me. In each situation I asked myself “How is my sadness, frustration and/or anger helping me?” In each situation the answer was “It’s not!” And I proceeded to look for others ways to get physical exercise or adjust to a new way of living.

Adjustment was key for me. I needed to change. In the case of my recreation center being closed and not being able to go swimming, I needed to change the form of exercise I did in order to stay physically healthy. My ability to adjust to the change was only possible through an acceptance of life on its terms. If I resisted the change, then I suffered. But if I accepted the change, I opened the door to opportunities for peace.

As the Buddhist teacher imparted to the student in the parable that started this article, it wasn’t about experiencing suffering. It was about choosing, or not, to suffer my experience. I chose not to. And that choice allowed me to accept what life was offering me. And the acceptance of what life was offering me, removed suffering and offered peace.



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**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.

### 3. Towards An Understanding of Suffering: Five Questions From A Science-Oriented Mind, by Nicholas Rosseinsky

#### Understanding What We Mean By ‘Understanding’!

The esoteric classic *In Search of the Miraculous* reports Gurdjieff’s critique of the assumption of a *shared* language. Even an apparently-innocuous word like ‘human’ means different things to different people. Meaning depends on background, profession, outlook, and psychological/psychospiritual-development. Gurdjieff allegedly gives particular focus to various meanings of the word ‘understanding’ itself. For example, a *merely-theoretical* knowledge is contrasted with the in-practice *capacity to enact*.

Presumably, we seek an understanding of suffering that’s practically-useful (following Gurdjieff). But we also want descriptive accuracy, and generality. *Accuracy* is, of course, commonly taken to be a component of reliable understanding. *Generality* means we don’t merely understand *my* suffering, or *your* suffering. We want to understand the common root of *all* suffering – if that exists! (Another, psychospiritual, starting-point might radically question the division into ‘mine’ and ‘yours’. But that’s not the path I’ll take here.)



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#### Personhood and Suffering: How Do We Know?

In Sacred Attention Therapy (‘SAT’), Richard Harvey proposes that suffering is co-occurrent with attachment to personhood. Moreover, by relinquishing that attachment, we can transform a life of pain and conflict into an offering of Love [1]. If this view is *accurate*, it seemingly possesses the two other sought-after aspects of understanding, *generality*, and *usefulness*. It’s general, because ‘co-occurrence’ is a *universal* diagnosis. And it’s useful, because it at least *points towards* a practical remedy – ‘relinquish!’. Naturally, relinquishment may still be a complex and challenging task. So, extending the ‘suffering = personhood-attachment’ hypothesis into *practical means* may be non-trivial. (See Level-1 of the SAT Training, for a marvellous exposition and offering of relationship-based ‘means’ [2].)

Thus, if Harvey's hypothesis is correct, then apparently, we can end our search for a three-fold understanding right here! However, *this* scientific mind is left with (at least!) two more questions about accuracy (Q1) and generality-and-usefulness (Q2):

**Q1.** How can we know *if* suffering *is* more-or-less synonymous with personhood-attachment (as Harvey suggests)?

**Q2.** What about *more-nuanced*, *more-detailed*, or *simply-complementary* understandings, enriching Harvey's compelling idea? Can these lead to *advances in remedy* ... *e.g.* in healing-power, in universality, or in special-case effectiveness?



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Concerning Q1, we could try to use a version of the scientific method. For example, we could find people with attachment-to-personhood. Then, observe what happens to suffering when they relinquish that attachment. A complementary path would investigate people who *don't* suffer, and see whether they have attachments. Undoubtedly, these kinds of approaches are vital to hypothesis-testing, and advancing understanding. Equally, however, empiricism can never lead to a *conclusively-general* approach. We'd always have to be open to discovering a new data-points, of suffering without attached-personhood, or non-suffering with attached-personhood. (This point isn't limited to the case of understanding *suffering*. Scientific theories are always falsifiable by new data, if there's no method for enduring truth-determination. And current mainstream science denies the existence of such a method!)

What about the case of subjectively-proclaimed *non-suffering accompanying personhood-attachment*? It seems to be not uncommon, apparently refuting Harvey's hypothesis. But we have to ask where and when the suffering occurs. It may accumulate in some sense in the unconscious, and make itself known in personal experience later in time. Or, *my* personhood-attachment may create suffering in the lives of *other* beings, even if 'I' seem to be free of it.

Suffice to say, empirical data-based investigations are vital, but difficult. And they're never enough for enduring certainty (although that might not be necessary, for *practical* purposes). Another route to grounding-in-accuracy might be to have an *insight*. This means seeing-directly, in some sense, that human suffering *is* essentially another name for personhood-attachment. Mainstream science denies the validity of insight as a way of hypothesis-testing. (It only admits its validity for hypothesis-formation). But mathematics offers a fascinating contrast, in *non-algorithmic proof*. There are certain theorems whose correctness has to be 'seen', rather than produced step-by-step, *i.e.* by reasoning deductively from axioms to conclusions. Thus, we could (and should!)



develop a psycho-scientific framework that includes the possibility of insight as a means to accuracy. And then investigate insight's application to the understanding of suffering! This new scientific *method* would be part of what I've called 'Science-3' [3]. Science-3 is an innovation in science-as-a-whole on the same scale as the Galilean/Copernican/Newtonian revolution of the 1500s and 1600s, or the quantum/relativistic paradigm-shift in the first half of the 20th century.

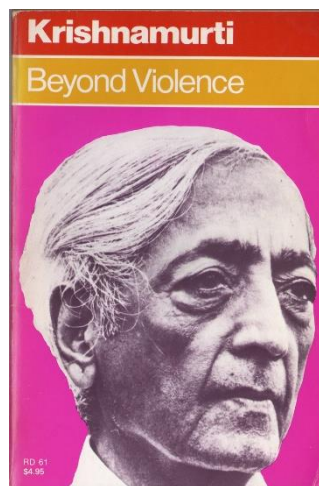
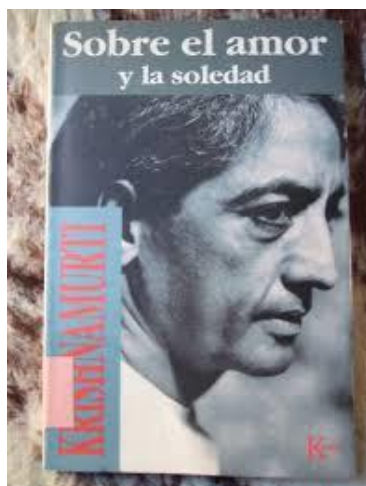
### A Deeper Understanding 1: 'Solely a Person' as a Conflict with Truth

To a scientific mind, Harvey's hypothesis evokes yet another question:

**Q3.** *Why does personhood-attachment engender suffering?*

There are many ways to answer this question. In this article, I'll focus on explanations that invoke *Truth*<sup>1</sup>, and *conflict with Truth*. The word 'conflict' has many shades of meaning. For example, *respectful navigation of 'conflicting' ideas* need not create suffering. But *violent conflict* in the deep psyche seems to. Here, I'll use 'conflict' with the latter shade of meaning. Then, another hypothesis about suffering is that it's more-or-less synonymous with this kind of violence/conflict. Harvey's hypothesis is consistent with the violence/conflict proposal, if personhood-attachment *conflicts with the Truth*, of Who We Really Are. For example, Eastern non-dual traditions view identity as far more than simple personhood. Thus, in these views, '*solely a person*' *conflicts* with Truth.

Truth with a capital-T is often seen as a very esoteric, abstract and philosophical concept. It can seem extraordinarily distant from war, disease, and poverty. Yet the most-nuanced movements are often the most powerful. Jiddu Krishnamurti framed 'violence' as simply 'going against the way things are'. For example, he saw the violence of war as originating in the 'violence' of departure from Truth, *e.g.* by insisting on personhood-identity. Before a new experiential dimension opened up for me in 2001, I would have seen Krishnamurti's connection as an intriguing but wild and untestable speculation. Today, it seems vibrant, real, and present.



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<sup>1</sup> I use capital-T 'Truth' to point in part to *timeless* or *eternal* descriptive-accuracy. Everyday 'truth' (no capitalization) is what I'd call *temporary* or *temporal* descriptive-accuracy. This distinction draws on a worldview that includes both timeless (or 'outside of time') and time-bound (or 'in-time') realms.

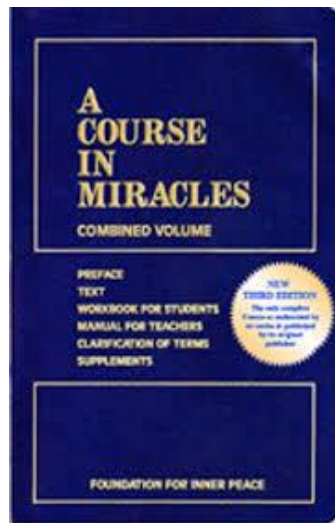
## A Deeper Understanding 2: ‘Self-Authored Personhood’ as a Conflict with Truth

Eastern traditions view the being as far greater than personhood. Related Western ideas see the soul as ‘already perfect in the eyes of God’. These proposals lead to yet another question:

**Q4.** *Why* would a vast or ‘perfect’ being *engage in* personhood-attachment?

Harvey’s initial Q4-answer points to inner-division as an early-life strategy for dealing with contradictory parenting. Then identification with personhood-fragments is a way to survive consequently difficult and hostile life conditions. To me at least, this seems straightforwardly accurate. But it also seems to be a *partial* explanation or understanding. It doesn’t explain how (or why) vast perfection becomes vulnerable to contradiction! Of course, one answer is ‘by accident’. (This seems to be Ken Wilber’s view, for example [4].)

Another Q4-response simply denies that even *asking* Q4 is useful. That asking may be a defence against engaging with and releasing personhood-attachment. (And it clearly *sometimes* is!) Nevertheless, again in my (scientifically-oriented!) experience, massive advances in understanding *can* derive from pursuing Q4 beyond simplistic ‘accident’ responses. Notably, consider the version of (Western, Christian) non-duality advanced by *A Course in Miracles* (‘ACIM’). *ACIM* proposes that the root of suffering lies in an attempt by the Child of God<sup>2</sup> to assert self-authorship. Put differently, the Child tries to be its own parent. Why (Q4!)? Perhaps the Child misunderstands the Parent’s communication ‘I’ve given You all That I Am’ to include the Parent’s role as the author or origin of the Child! This misunderstanding or miscommunication would seem to take place *well before* personhood – in a domain far, far away, and long, long, ago. (Although also still taking place ‘here’ and ‘now’ – if it indeed is!). (For me, misunderstanding-about-authorship *still* doesn’t yet fully answer ‘why would this happen to a vast/perfect being?’). But it does take the enquiry a step further.)



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<sup>2</sup> ‘Child of God’ here refers to a non-dual Self, similar to the apparent focus of various Eastern traditions. The ‘Child’ aspect of this construct doesn’t invoke a *separate* parent (as is the case with the conventional human parent/child construct). Rather, Child and God are inseparable: *both* are ‘everywhere’. But their relationship is irrevocably and fundamentally asymmetric. God creates the Child (as a part, or an intensification, of God). But the Child does *not* create God. Thus, an attempt on the part of the Child to be its own creator is a departure from What Simply Is, from Natural Law, or, *from Truth*. In this sense, the attempt is *violent*.

## Science-2 as Part of a Systematic Enforcement of Personhood as Identity

Here's one final question, that Gurdjieff might have raised concerning discussions so far:

**Q5.** What's the *practical utility* of (hypothetical!) answers above, to Q1/Q3/Q4?

(Q5 is really a Q1/Q3/Q4-focused return to Q2, which asked whether enriching Harvey's hypothesis could give practical benefits.) To work our way towards *one* answer to Q5, first observe that the 'religion' of today (in the sense of 'dogmatic belief system') is a form of science I call 'Science-2' [3]. (Science-2 is the current mainstream view. It includes quantum theory, general relativity, and the DNA/evolution story of living systems. And it claims to be a more-or-less complete reality-account.) Science-2 comes in various forms. But a key aspect of the core academic approach is to reduce human identity to a sort of movement-in-matter. This reduction isn't *precisely* the same as personhood-identity. However, the two narratives share a kind of symbiotic *common rejection of any deeper conception* of 'who I really am'.

Science-2 appears in everyday life as a sort of default 'common sense'. It's powerfully enforced via numerous societal and cultural channels. One such channel is education. Another is the growing foundation of economy (and hence livelihood) on technology, which seemingly 'proves' the explanatory 'truth' of science. Recall the symbiosis between 'solely-a-person' and Science-2's identity-reduction. This means that channels reinforcing Science-2 also enable personhood-attachment. Thus, Science-2 is systematically implicated in suffering.



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In contrast, a pure form of science – free from dogma and based on straight thinking – is a beautiful and appropriate reality-enquiry. It can be a violence-free creative expression of humankind's thinking-process. In a previous CHA newsletter [3], I argued that a new version of science will be a vital leading-edge for healing and liberating the collective psyche. And *some* version of science seems necessary for human well-being. Consider, *e.g.*, science's contributions to medicine and economy, or in addressing challenges such as climate change.

So far, this section has mainly addressed science's *collective/societal* role. In its dominant Science-2 form, it contributes culturally to personhood-attachment and suffering. But it also has positive, even essential, contributions – though we'd like these without the suffering! What about science and the *individual*? Some



individual minds' natural (Divine?!) expression seems to *require* scientific thinking. But, again, that thinking *can* entangle such minds in suffering.

### **Science-3 as an Individual/Collective Response to Truth-related *Aspects* of Suffering**

Both individual and collective domains, then, call for a new version of science. This version should be acutely aware of the science/suffering connection. And scientific minds, responding to this call, *will naturally ask questions such as Q1 to Q4*. They can't do otherwise, it seems.

Consider the three main suggestions so far. First, the need for a new psycho-scientific framework (Q1). Second, 'solely-a-person' as a departure from Truth (Q3). Finally, 'trying to be one's own author' as a violation of natural order (Q4). Now, embed these in a radically-new version of science. This is essentially Science-3 [3]. Basically, it includes the core theories of Science-2 (quantum theory and so on). But it places them in a much broader, deeper, and richer reality setting. Moreover, it proposes dynamics, or movements-in-reality, that go beyond those allowed by Science-2. Notably, Science-3 allows the psychospiritual to influence the material (and proposes sophisticated experimental tests for such hypotheses). Science-3 supports the possibility that alleged-bodies can be 'run' by more than brain as a movement-in-matter. Put differently, identity can expand beyond biomaterial personhood, without discarding science.

Thus, Science-3 offers a new option to individual minds that want to (or perhaps *have to*) do science. They can avoid a dilemma of current scientific endeavour: either enrol in Science-2's identity-as-matter (and thus lose deeper identity), or split identity into scientist 'vs' True Self.



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More broadly, for the human collective, Science-3 speaks of a radically-new reality narrative. It incorporates *both* the theoretical/technological advances of the modern era, *and* coherent, congruent, hypotheses about identity and the roots of suffering. This kind of reality-narrative, widely communicated, can help uproot Science-2's modern religion, of thinking, matter, and superficiality. Human existence isn't, after all, transient identity in a matter-body, whose goal is to gather matter-wealth. It's the extraordinary, cosmic, journey of the Child, losing and then restoring Communion with God. Science-3's individual/collective gifts are one answer to Q2/Q5: complementary amplifications of Harvey's personhood-hypothesis *can* offer real help.

In the Child's apparent loss, there's suffering. Then, the dispelling of illusion 'restores' what was Always-Already. Personhood-attachment and its relinquishment are pivotal in how this drama plays out – with science as a system-level co-star! Perhaps an appreciation of the simultaneous simplicity and complexity of all this, is part of the understanding we now seek?

## References

1. See *Your Essential Self* (Llewellyn, 2013) for an introduction to Harvey's work.
2. <https://www.centerforhumanawakening.com/SAT-Online-Training.html>.
3. My contribution to [https://www.centerforhumanawakening.com/CHA\\_Newsletter\\_2019-11\\_November\\_v4.pdf](https://www.centerforhumanawakening.com/CHA_Newsletter_2019-11_November_v4.pdf) introduces Science-2 and Science-3 in a psychotherapeutic/ psychospiritual setting, For more detail, please visit [www.thescienceweneed.com](http://www.thescienceweneed.com).
4. You can hear Wilber talking briefly about suffering, pain, and God here: <https://www.dailyevolver.com/2014/12/pain-less-suffering/>



**Nicholas Rosseinsky:** After a first degree in mathematics, Nicholas received graduate training in theoretical physics (University of Cambridge) and computational neuroscience (UCSD). In 2001 he experienced a reality-inversion that demolished his previous understandings of identity, and the world in which it's allegedly embedded. He's devoted the last twenty years to developing a precise, rigorous, and experimentally-testable interface between science and spirituality, to serve the current and emergent needs of humanity and the planet. As part of this project, Nicholas has studied and been involved in Richard Harvey's Sacred Attention Therapy for the past three years.

## 4. The Meaning of Suffering In Life, by Cinzia Catalfamo

I am writing this simple text at the request of the person who, for some time now, has been guiding me through my journey towards inner knowledge – Richard Harvey, whom I would like to thank for giving me the opportunity to express my ideas on the meaning of suffering in our lives. After some 50 years of life, I can say that I have acquired a good amount of experience and I can assert with a certain degree of confidence that there is no life without suffering, or that I, at least, have never seen one.

Generally speaking, one can divide the types of suffering into three groups:

- 1: physical suffering
- 2: psycho-emotional suffering
- 3: spiritual suffering

### 1. Physical suffering

From hearing my father's stories, ever since I was a child, I have indirectly known what hunger can be, "that feeling you get at night, when your stomach is so empty it feels like it's touching your spine."

I have never experienced this feeling of hunger myself, but I did see it in the eyes of many women and children in my adoptive country, Madagascar. It is in the haggard faces of young women bearing their eighth child, in the smiles of children who walk for miles to get to school without being able to eat breakfast, in the barely-visible human silhouettes looking for food among the open-air mountains of garbage.

My father told me about the Second World War, and his unbearable pain when he saw the dead lining the streets, or when his own father was shot only a few days before the announcement of the end of the conflict: the War, all wars, what great suffering and tragedy!

Physical disease: we are experiencing it right now, watching the news on television or on social media; someone is experiencing it firsthand, or through a family member; and all of us are astounded at what is suddenly happening all over our planet – Covid-19. Illness brings suffering, and sometimes even physical death.

### 2. Psycho-emotional suffering

Abandonment, betrayal, an unhappy childhood or marriage, financial struggles, drugs, alcoholism: we can make a long list of dramatic events that we can experience during our lifetime, which lead us to psychological and emotional damage. Mental illnesses are also part of this category, as well as emotional suffering and shocks, which, truthfully, are the root cause of physical, psychosomatic, yes, but very real diseases. Personally, for example, I am sure that my breast cancer developed following the shock of my husband's kidnapping.

### 3. Spiritual suffering

Or "a sickness of the soul". We suffer from it when our life, our decisions, are not aligned with our true divine gift and with our mission on this Earth, in this life. More generally, suffering also comes from mankind's natural search for the Infinite, the Absolute, the Divine, the Eternal. How many poets, martyrs, saints, ordinary people in history have sung, with painful passion, their hymns to the timeless and endless search for God? Take,

for example, this verse by Rumi: “There is a secret medicine given only to those who hurt so hard they can't hope. The hoppers would feel slighted if they knew.”

Dr. Edward Bach said: “Suffering is a remedial that enlightens the lesson we couldn't learn with other means and it cannot be eliminated if that lesson is not entirely understood. Through suffering we are given the opportunity to change our path in order to follow our main guide, our Soul.”

Suffering is part of the journey of life, of every life. Our souls become incarnate in order to follow a certain path; our time follows a “plan” that, perhaps, our souls have already agreed upon with the Eternal before our births, and that, in any case, always has a reason. Everything makes sense, we just have to look back to understand what the central theme of our life is, from the day of our birth until today. Our limiting mind doesn't often manage to see the "big picture", but our soul does. Because we are divine sparks, through our spiritual practice we can put together the pieces of the puzzle of our life and grasp all its different aspects. Then we can let ourselves go with the flow, accept even its less understandable aspects, practice resilience, especially during times when suffering is greatest, submit to the Will of our soul and the Will of the Whole.

There are remedies and medications that can heal physical and psycho-emotional suffering; and often throughout our lifetimes we do manage to heal this type of pain. It is much more difficult to heal the suffering of our soul. Personally, I think that the greatest healing method is serving our neighbors, accompanied by prayer, be it religious or spiritual. This, in short, is the constant exercise of Love.



**Cinzia Catalfamo:** was born and raised in Milan, Italy, where she graduated from the Bocconi University with a degree in Economics. She later moved to Madagascar, where she created the Akbaraly Foundation, a humanitarian organization that works to improve living conditions in the country, focusing especially on the health and well-being of women and children, and developed the 4aWoman project, the first integrated healthcare program dedicated to cancer prevention in sub-Saharan Africa. Cinzia can be reached via email at [cinzia.catalfamo@gmail.com](mailto:cinzia.catalfamo@gmail.com) or through her website [www.4awoman.org](http://www.4awoman.org).

## 5. Just Stop A Little And Breath, by Katalin Czondor

As I'm writing this article, we are - in one way or another - collectively affected by a global incident, a pandemic that is caused by a virus. A tiny virus, invisible to our naked eye, yet making an unusually large and complex impact on us. By 'us' I mean us humans, our society, our families, our individual souls as well as our environment, economics, nature, our planet and so on. This seemingly dichotomous fact that a nanometer-sized virus may cause such a worldwide and profound reorganization of "how we used to live our lives" indicated to me that something crucial was happening and that there was more to it than just the well-known combat between a pathogen and pharmacology.

I do not mean to negate the severity of the consequences of this pandemic or to be disrespectful towards any life that is affected. But if I look at it as a biologist, I am again impressed by the solution nature can create as a response to an imbalance. Nature is resilient, but only up to a point. In the recent years awareness of how we humans burden the Earth surely increased, many efforts have been made and different strategies have been developed. But up to now, these efforts couldn't get so far as to become a global, united point of view-that would involve the majority of the people and would lead to some kind of collective action. I'm not sure if we could ever get there, but it seems to me that nature could not wait any longer. It created an effective solution, giving us a real push in regard to this initiative. I mean in what other scenario would we have stopped, just for a "little bit" of time to ease the burden we constantly put on nature? Would we have ever reached the point where we would collectively and voluntarily decide to stop or at least reduce the use of airplanes, the 24-hour operation of factories, the constant creation of demands for production, visiting natural places on our holidays, and so on? I don't know the answer, but, right now, we are surely forced to do that.

Among the enormous amount of news revealing the crisis in the areas of health care, economics and livelihood of people, there are some news that report about the advantageous effects of the current events. Some articles, for example, describe a huge drop in air pollution in China or that in New Delhi, "one of the most polluted cities on earth, where many people routinely wear face masks to filter out the filth, something rare and wonderful has emerged: a pure blue sky" (*The New York Times*). Another article highlighted that the dramatic reduction in water traffic has reduced the amount of sediment in the waterways of Venice and the canals are now running clear for the first time in years, making marine life visible and giving extra space for sea animals (*Euronews*).

Of course, one could say that these are only indirect effects of the viral infection, because they appear as a consequence of the provisions made in response to the threat of the pandemic. But I think that in this case direct and indirect effects are tightly linked and belong to the same message. If we look at the direct effects, we can see that there is a virus that mostly attacks the respiratory system and in severe cases the patients need external support, a ventilator, because they are not able to breath on their own. It is as if the suffocation of nature and the Earth were reflected back to us through this virus. When we look into the indirect effects, we can see that the appearance and spreading of this virus triggered a response from us which includes 'stay at home', don't travel and reduce your activities including those that would exploit the environment. All these effects are coming together as one message:

*...just stop a little and let me breathe...*

Certainly, we can complain about and suffer from the restrictions, but – unless it hampers our basic survival - I think it is okay to step back a little and take less for a while. By listening to the message, we might even contribute to reducing some of the imbalances we have created in the last centuries in regard to giving and taking from the Earth.



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But I'm not only a biologist, I'm also someone to whom inner work and personal growth is of high significance and value. Thus, in my point of view the message has another important meaning, which is, in fact, an invitation wrapped in the 'stay at home' proclamation of the current circumstance:

*...just stop a little and breathe...*

We are invited to stop a little, to turn inwards and face what needs to be faced. In a sense, current circumstances appear to be supportive for inner work: unresolved issues are intensely triggered and the opportunities for external distractions are significantly reduced.

Formerly, when a person had arrived at the point of inner work, when he/she felt the need and decided to take a break from the constant hustle of the external world and dedicate a certain time to retreat, it was generally regarded an extreme act. An act that needed courage and serious dedication from the individual, because it was going against the mainstream of the world. But now, as unbelievable as it sounds, this stream is temporarily slowed down, which makes it far easier for most of us to decelerate or even stop for a while. At least this is what I was thinking when it all started. And yet, as I was looking around, I could see what an enormous effort people started to make in order to avoid slowing down or turning inward a little. How quickly everything and everyone moved online just to be able to keep up what they had been doing before the restrictions, how creative everybody became in finding ways to stay occupied while staying at home.

Inner work became more relevant because now it was easier to engage less in activities and 'doing', but also because the new circumstances seem to serve as a mirror that is difficult to avoid looking at. In the first weeks, when the restrictions and the idea of home-office and home-school were introduced, many families and couples were entering a new type of everyday life in which external distractions or buffers could not be used any more for keeping the unresolved issues buried. The new circumstances triggered these issues to come to the surface and denying them was just not possible anymore.



I know that there always were and always are people who are going through a personal crisis, which forces them to face their unfinished business, hence the constant need for therapists. But it seems to me that facing unfinished business suddenly became a collective affair. If we look at it at the level of the individuals, a diverse pool of psychological issues are coming to the surface: for some (or perhaps, for most of us) it is about orality, like the question of safety and fears connected to basic survival, for others it is about increased anxiety caused by the unavailability of distractions or by the fear of the unknown, or because they are no longer in control. For some it might be about the appearance of buried conflicts and issues in their primary relationships as now they have no other choice than to be with one another.

When the first provisions were made and the “advice” was announced not to meet anyone outside our own household, I was discussing and processing a lot with my friends and family members. I witnessed diverse reactions to not being able to keep up with what seemed to be normal to them. To be honest, all I could think about was: okay, here it is, a time when core issues become illuminated everywhere. I felt as if a strong psychological force had awoken that would evoke the possibility for things to fall into their right place, a force that would push toward a healthier balance, whether we have asked for it or not. Because what would happen if a mother was unable to see her adult son (or grandchild) every day as she used to? How does it affect the core family when suddenly grown-up children are let be on their own, without the external-grandparental ‘help’ and influence? What happens if a married couple who were living together without real connection for many years suddenly become the main company of each other? What happens when a father is suddenly present as opposed to working 5 days a week and being away for 3 days a week in another country? And the list could go on.

Collectively speaking, we entered a time in which most of what we took for granted, what we knew as normal and steady was shaken. I think that this is a crucial time for personal growth when it seems to be worth asking ourselves: How can I use this period in which many aspects of “how things used to be” are questioned? What do I do with the unresolved issues that are now so intensively reflected back to me? Of course, it is scary and yet, what an opportunity for learning about ourselves, for re-evaluating the structure of our life and making fundamental changes - or just letting these fundamental changes happen to us.

For me personally, these new circumstances also serve as a check point of where I am now in my own inner work process. I was relieved to find that the past years of intensive inner work was not for nothing, as I realized, for example, that my orality is not that dominant any more. I did not actually feel the urge to join the first wave of people running to the stores to buy and accumulate food (this was at an early point when no positive cases of infection were known in Hungary) and that the somewhat irrational panic regarding the possible lack of food hit me only after a week or so! Yeah, a clear sign of development! I also welcomed the obvious reappearance of my compensated oral strategy with a slight amusement when I heard myself passionately explaining in a discussion that I really don’t understand why people have problems with being isolated, with not being able to connect with others and I really don’t get why people feel bad about social distancing?



The theme of this Newsletter is *Towards an Understanding of Suffering*, so I would like to address that, even if only at the end of my article and only briefly. I think that this period of time is also teaching us about suffering. No matter what the circumstances are, it seems that it is always easy to find a way to suffer. What I observed in these past few weeks more than ever is that suffering is strongly connected to resisting what IS. I am aware that the current circumstances are extremely challenging for many of us, but instead of resisting them, we might as well discover our own way to use them for our development, let alone to ...

*...just stop a little and breathe...*



**Katalin Czondor, PhD:** is a neuroscientist, currently working as a freelance scientific advisor. She is a student of the Sacred Attention Therapy Online Training. Katalin is the author of the book entitled ‘The Power of Mind over Body’ and is currently working on her second book, which summarizes the scientific background of neurofeedback training. Katalin can be reached by email at [czondork@gmail.com](mailto:czondork@gmail.com).

## OTHER ARTICLES:

### 6. Monument, by Michael Richardson-Borne

# FOUR SKRILLEX | ADYASHANTI

#### MONUMENT

They are synthesizers,<sup>1</sup> America. They piece together the samples<sup>2</sup> of your cultural weight. From first to last, they watch you favor the orchestra<sup>3</sup> of the many-colored faces. They watch you forget the movement of the sole virtuoso.<sup>4</sup> It's like they dance in a field that is fractured from its festival.<sup>5</sup> It's like the dawn of each day is streaming<sup>6</sup> strings of silent missiles waiting for the drop.<sup>7</sup> America – this is a national emergency. It's the drum, not the drummer, to which they respond.<sup>8</sup> Without perfect pitch<sup>9</sup> they are deafened by your failing acoustics<sup>10</sup> – the reverb<sup>11</sup> is echoing from the outside in. Why

can't you see they are dying to bend your circuits,<sup>12</sup> to reverse your rhythm,<sup>13</sup> to find turntables that offer a single spinning record<sup>14</sup> like a black moon with shadows that stretch from Colorado to Cameroon? America, this is straight talk. Why can't you see the end of this world and quit it with your thoughts and prayers. What they are asking for is the gray<sup>15</sup> secret of silence.<sup>16</sup> Give them assembly and let them fall into grace<sup>17</sup> – open the gate<sup>18</sup> and stop withholding. Give them a retreat<sup>19</sup> from the mummery. Let their liberation remix<sup>20</sup> the bounds of primordial peace<sup>21</sup> – let it be true equality, the

unsuffering of sound. America – this is an amber alert. The call is out to your accomplices while the truth is missing, blurring the scene. Reality is hog-tied in a dingy Texan motel or gagged in the Washington Monument – now is not the time to bury your head and pretend to be lost. It's overwhelming. America, what will you do as you remember the perpetrator's hearts? Will you continue to lead them in search of an obsolete dream? Or will you shun seeking refuge and open their existences to being found? America – you're a path, not a Ferris wheel. Which way do you point tonight?

#### MONUMENT NOTES

1. A synthesizer is an electronic music instrument, typically operated by a keyboard, producing a wide variety of sounds by generating and combining signals of different frequencies. 2. In music, sampling is the reuse of a portion (or sample) of a previously recorded song or soundscape. They are usually integrated into a new song using hardware (samplers) or software at a digital audio workstation. 3. Electronic music is frequently called the classical music of the times – and orchestral music is readily sampled in electronic music productions. 4. A virtuoso is a person highly skilled in music or another artistic pursuit. 5. A reference to the many outdoor electronic music festivals that occur every year around the world. 6. A reference to streaming music, a method of delivering sound that doesn't require downloading files from the internet. Examples of well-known music streaming services are Spotify, Pandora, and Apple Music. 7. A drop, or beat drop, is a point in a music track where a sudden change of rhythm or bass line occurs, which is typically preceded by a build section and break. 8. Many electronic music producers use drum machines, an electronic music instrument utilized to create percussion that allows producers to program their own rhythms. 9. Perfect pitch is the ability to recognize the pitch of a note or produce any given note. 10. Acoustics are the properties or qualities of a room or building

that determine how sound is transmitted in it. 11. Reverb is an effect used by electronic music producers whereby the sound produced by software or an amplifier is made to reverberate slightly. 12. Circuit bending is the creative, chance-based customization of the circuits within electronic devices to create new musical sound generators and sounds. 13. Rhythm is a strong, regular, repeated pattern of movement or sound. 14. A turntable is the circular rotating platform of a record player, a device used for playing sound recordings. 15. Adyashanti's birth name is Steven Gray. 16. A reference to Adyashanti's book *My Secret is Silence*. 17. A reference to Adyashanti's book *Falling into Grace: Insights on the End of Suffering*. 18. Adyashanti is the founder of Open Gate Sangha Inc., a non-profit organization established in 1996 which supports and makes available his teachings. 19. Adyashanti offers talks, public courses, and retreats in the United States and abroad. 20. A remix is the reconstruction of a sound recording which is done by mixing new elements into a previously recorded song to create something new while maintaining the lyrics or feel of the original. 21. Adyashanti is a Sanskrit word meaning "primordial peace."



**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/>

## SOULFUL SHARINGS:

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

The theme for our next newsletter (July 2020) will be '*Neo-Monastic Spiritual Practice*.' If you would like to contribute a piece for our July newsletter, write to us at [info@centerforhumanawakening.com](mailto:info@centerforhumanawakening.com).

## 8. 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>.

***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>3</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>3</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)



## 9. 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>

#### 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**

### **UK, Europe, Asia, and Australia:**

Cortijo Llano de Manzano  
Aptdo. de Correos 183  
8400 Órgiva  
Granada, Spain

E: [info@centerforhumanawakening.com](mailto:info@centerforhumanawakening.com)

M: (+34) 680 741 108

T: (+34) 958 953 033

### **North, Central, and South America:**

Unit 504 - 71 Somerset Street West  
Ottawa, ON K2P 2G2  
Canada

E: [info@centerforhumanawakening.com](mailto:info@centerforhumanawakening.com)

M: (+1) 613-204-0299

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

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

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