

# The Eyes of the Golden Hall

~ A Newsletter of The Center for Human Awakening ~

**July 2020 Newsletter**

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## FROM THE EDITOR'S HEART

Our theme for this edition of *The Eyes of the Golden Hall* is **Neo-Monastic Spiritual Practice**. Monasticism (from Ancient Greek, monakhos) or monkhood, is a way of life in which one renounces worldly pursuits to devote oneself fully to spiritual work. Monastic life has played an important role in Christianity, Buddhism, Hinduism, and Jainism in the past. However, as secularism grows globally, and organized religion as celebrated predominantly by the 5 or 6 great faith traditions continues to transform, is monastic life a dying artform? What would a monastic life look like in contemporary society?

We begin our themed articles with an offering from our Founder, Richard Harvey, entitled **‘Community: When the Soul of the World Dances.’** It is a divine offering about spiritual community, human wealth and open hearts. I then offer a piece entitled **‘Monastic Life in Contemporary Society.’** It is an exploration of what a neo-monastic spiritual practice may look like in contemporary society. Our last themed article is entitled **‘The Foundations of Spiritual Life,’** and it is the second of two offerings by Richard Harvey. In this offering, Richard looks at the three essentials of spiritual practice: 1. the recognition of the Divine in the world (the teacher); 2. the sharing of enlightenment, dharma (the teaching) and; 3. the help and support of spiritual community (the sangha).

We have two non-themed contributions in this newsletter. First, Francois Harley writes about spiritual practice and work from a truly authentic place. Francois’ article is entitled **‘What Is Spiritual Work?’**. 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 (September 2020) will be **‘Personal Therapy And The First Stage Of Awakening.’** If you would like to contribute a piece for our September 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. Community—When The Soul Of The World Dances, by Richard Harvey

The inner human wealth that we are discovering on our journey here—living from the heart, the call of the divine, sacred living, gratitude, respect, honor, interdependence, non-prejudice—create a firm basis for compassionately living together in mutual tolerance, cooperation and harmony.

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.



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How would it be if this inner human wealth matched the material wealth we enjoy in the West? If the emotional, relational, intimate, and compassionate connection between human beings was every bit as opulent and lavish as the material lifestyles to which many of us have become accustomed? The rising into the heart that awaits humankind could bring about the most extraordinary revolution in heart, sincerity, empathy, and kindness humanity has ever seen. But what makes it so far-fetched? Why does it sound so impossible?

#### **Human Wealth—Open Hearts**

We have become cynical, and negative. We have become quick to believe the worst of people, slow to believe the best. This extends to the world at large and to people in general. If we think that an individual is likely to be selfish, shameful, selfish, greedy, and if by extension we see the human race in that likeness—a sophisticated, out-for-what-we-can-get species struggling for survival, tacitly entitled to perform dirty deeds, to act without integrity, without regard for relationship to others—then we have every right, do we not, to be skeptical, distrustful, and contemptuous of the human race... of which we are a part? Doesn't our inner shame and our contempt for ourselves get projected and transferred outward? How can we trust others when we don't hold ourselves in the esteem that ensures we would act in the most scrupulous, ethical way to the utmost morality of our inner being?



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Why is it so impossible to imagine human inner wealth matching outward material wealth and creating a world of peace and understanding based on tolerance and cooperation? And why is it so much harder for us than the present world which we seem to have no difficulty imaging at all?

Even now in the instances when we share our human wealth—the heart-felt 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 more clearly and realize that we are not as separated or isolated as we thought we were when we were younger. The compartments of our lives become less rigid as tidy conceptualization gives way to our untidy, open hearts.

## **We are All One**

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 world-renowned therapist and teacher who lived in the USA and traveled 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 announced that he was canceling the afternoon session.

The other students were understanding and sympathetic, but I felt outraged. A ranting dialogue ran inside me: “No, no, no, I have paid for this course. I have 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 of acquisition, to be better, to be more. This experience taught me that we are all connected; we are all One.

## **The Outward Projection of Our Inner State**

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 now 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.

When this happens I stop and I breathe. I accept the circumstances just as they are and I deepen into the profound experience of *simply being*. Then I return to breath, the in and out breaths, the undulating rhythmic breath that sounds like OM, that is reminiscent of the universe itself and of all life and then the soul of the world



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dances and interpenetrates deeply with my inner soul and we are not separate from ourselves or from each other.

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.



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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 a 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.

### **Celebrating Diversity and Variety**

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



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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; and cultivating openness, tolerance, and understanding over prejudice, intolerance, and ignorance, lead to a true understanding and experience of belonging, of community.

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 inner work. This is the experience of many. Inner work leads to a genuine concern for humanity. Rising into the heart allows us to feel authentic compassion as we discover that the other *is* ourself. 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 ~

## 2. Monastic Life In Contemporary Society, by Robert Meagher

In November 2012, Richard Harvey and I explored the possibility of creating a monastic framework as part of something called the Arhat Project. 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.

### What Is The Present State of the World?

In the modern era human beings face the challenge of rising into the heart chakra. For too long humanity has been dominated by the power and relational dynamics of the lower, essentially animalistic, survival-orientated energy centers. The result is the kind of world we live in and we know intuitively in our deepest wisdom that it is over. The power plays, the violence – both base and sophisticated types – the disregard for human life, the lack of empathic response, the inhumanity in relationships, the intolerance, prejudice, bigotry and victimization, marginalization, dissatisfaction and underlying discontent with the world lies in our prolonged experience of this limitation.



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The limits of experience within the realms of the lower chakra concerns reduce humankind to a life-experience of action and reaction, of mechanical life, of unnaturalness, of predictability, of supposed safety and security bought at a dear price, of intolerance and lack of caring for fellow humans which rebound back on ourselves with inhuman regard and the inability to love ourselves. Out of touch with inner wisdom, spiritual and soulful qualities human beings have become angry, manipulative and wholly selfish, arrogant, complacent and unhappy. With the accompanying erosion of basic wisdom in the paradigms of communication and education most people can see no way out. Even those who should know better, and those who profess to know, seem to have little inkling that they are presenting truth in such a way that it is corrupted and polluted. This is because they deem it appropriate and right to dilute it for the consumption of the common person, or lowest possible denominator, without seeing that this reduces the aspirations of the truly spiritual to the lower ambitions and vision of spiritual materialism, power and everything that authentic spirituality is not about.

### Is Monastic Life Dying?

Monasticism (from Ancient Greek, monakhos) or monkhood, is a way of life in which one renounces worldly pursuits to devote oneself fully to spiritual work. Monastic life has played an important role in Christianity, Buddhism, Hinduism, and Jainism in the past. However, as secularism growth globally, and organized religion as celebrated predominantly by the 5 or 6 great faith traditions continues to transform, is monastic life a dying artform?

One modern expression of monasticism may be the ‘intentional community.’ While intentional communities vary greatly, they typically exist as planned residential communities designed from the start to have a high degree of social cohesion and teamwork. The members of an intentional community typically hold a common social, political, religious, or spiritual vision and often follow an alternative lifestyle.

### **What Are The Principles of Monastic Life?**

Monastic life, at its core, is complete and total dedication to the pursuit of spiritual growth. This may manifest as spiritual awakening, enlightenment or even union with the Divine. As Robert Perry shares in his article *Traditional Monastic Pursuit in the Context of Contemporary Society* (Circle of Atonement), “...the driving force behind monasticism is that it shoots for the highest spiritual attainment possible.”



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Monastic life tends toward the following four principles:

- Follow, through study, a specific set of spiritual teachings
- Spiritual practice (e.g., prayer, meditation, chanting, yoga, tai chi, qigong, etc.)
- Community service, beyond the borders of any community you may be living in (e.g., visitation, teaching, etc.)
- Obedience to a spiritual teacher

### **What Might A Neo-Monastic Life Look Like?**

With the above four tenets in mind, is it possible to create a framework for a monastic lifestyle in contemporary society? Equally, is it possible to incorporate a resemblance of variety that rhythmically builds, yet repeats itself, to keep the devotee vibrant and engaged in their spiritual pursuits?

The proposed schedule on the following pages and tables offers a cyclical schedule of monastic devotion whereby the devotee enjoys an identical pattern for two weeks, with every third week adding elements of retreat for further deepening. The every-third-week retreat variations build over the course of a 21-week period until, in the 21<sup>st</sup> week, the entire week is spent in personal retreat. Once the devotee has completed the 21-week cycle, the devotee starts the cycle over again. As such, the entire cycle is repeated at least twice each year. During the ‘retreat’ weeks, the devotee spends more dedicated time with their teacher.



**Weeks 1 and 2:**

<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>
6:00 – Gratitude practice	6:00 – Gratitude practice	6:00 – Gratitude practice	6:00 – Gratitude practice	6:00 – Gratitude practice	6:00 – Gratitude practice	6:00 – Gratitude practice
6:15 – Meditation	6:15 – Meditation	6:15 – Meditation	6:15 – Meditation	6:15 – Meditation	6:15 – Meditation	6:15 – Meditation
6:45 – Sacred movement <sup>1</sup>	6:45 – Sacred movement <sup>1</sup>	6:45 – Sacred movement <sup>1</sup>	6:45 – Sacred movement <sup>1</sup>	6:45 – Sacred movement <sup>1</sup>	6:45 – Sacred movement <sup>1</sup>	6:45 – Sacred movement <sup>1</sup>
8:15 – Breakfast	8:15 – Breakfast	8:15 – Breakfast	8:15 – Breakfast	8:15 – Breakfast	8:15 – Breakfast	8:15 – Breakfast
9:00 – Animal care <sup>2</sup>	9:00 – Community service	9:00 – Animal care <sup>2</sup>	9:00 – Community service	9:00 – Animal care <sup>2</sup>	9:00 – Community service	9:00 – Animal care <sup>2</sup>
9:30 – Gardening <sup>3</sup>	12:00 – Lunch	9:30 – Gardening <sup>3</sup>	12:00 – Lunch	9:30 – Gardening <sup>3</sup>	12:00 – Lunch	9:30 – Gardening <sup>3</sup>
11:30 – Study <sup>4</sup>	13:00 – Free time	11:30 – Study <sup>4</sup>	13:00 – Free time	11:30 – Study <sup>4</sup>	13:00 – Free time	11:30 – Study <sup>4</sup>
12:00 – Lunch	14:00 – Animal care <sup>2</sup>	12:00 – Lunch	14:00 – Animal care <sup>2</sup>	12:00 – Lunch	14:00 – Animal care <sup>2</sup>	12:00 – Lunch
13:00 – Free time	14:00 - Study <sup>4</sup>	13:00 – Free time	14:00 - Study <sup>4</sup>	13:00 – Free time	14:00 - Study <sup>4</sup>	13:00 – Free time
14:00 – Animal care <sup>2</sup>	15:00 – Meditation	14:00 – Animal care <sup>2</sup>	15:00 – Meditation	14:00 – Animal care <sup>2</sup>	15:00 – Meditation	14:00 – Animal care <sup>2</sup>
14:00 - Study <sup>4</sup>	16:00 – Audience with teacher	14:00 - Study <sup>4</sup>	16:00 – Audience with teacher	14:00 - Study <sup>4</sup>	16:00 – Audience with teacher	14:00 - Study <sup>4</sup>
15:00 – Meditation	16:30 – Free time	15:00 – Meditation	16:30 – Free time	15:00 – Meditation	16:30 – Free time	15:00 – Meditation
16:00 – Audience with teacher	17:30 – Dinner	16:00 – Audience with teacher	17:30 – Dinner	16:00 – Audience with teacher	17:30 – Dinner	16:00 – Audience with teacher
16:30 – Free time	18:30 - Animal care <sup>2</sup>	16:30 – Free time	18:30 - Animal care <sup>2</sup>	16:30 – Free time	18:30 - Animal care <sup>2</sup>	16:30 – Retreat day sharing <sup>5</sup>
17:30 – Dinner	19:00 – Study	17:30 – Dinner	19:00 – Study	17:30 – Dinner	19:00 – Study	17:30 – Dinner
18:30 - Animal care <sup>2</sup>	20:00 – Meditation	18:30 - Animal care <sup>2</sup>	20:00 – Meditation	18:30 - Animal care <sup>2</sup>	20:00 – Meditation	18:30 - Animal care <sup>2</sup>
19:00 – Study	21:00 – Free time	19:00 – Study	21:00 – Free time	19:00 – Study	21:00 – Free time	19:00 – Study
20:00 – Meditation		20:00 – Meditation		20:00 – Meditation		20:00 – Meditation
21:00 – Free time		21:00 – Free time		21:00 – Free time		21:00 – Free time

1. Yoga, Tai Chi, Qigong, Walking Meditation, etc.
2. Intended to provide for the care of farm-like animals, but may also include care of pets
3. Intended to provide for care of community garden(s)
4. Refers to the study of the devotees chosen teachings
5. This time is used by retreat participants to share their retreat experience(s) with other residents (refer to Week 3 schedule below)

### Week 3: first retreat week variation

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
6:00 – Gratitude practice	6:00 – Gratitude practice	6:00 – Gratitude practice	6:00 – Gratitude practice	6:00 – Gratitude practice	6:00 – Gratitude practice	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in: <ul style="list-style-type: none"> <li>a. Audience with teacher to review insights / learning from day</li> <li>b. Sharing with community residents on experience(s)</li> </ul> </li> </ul>
6:15 – Meditation	6:15 – Meditation	6:15 – Meditation	6:15 – Meditation	6:15 – Meditation	6:15 – Meditation	
6:45 – Sacred movement <sup>1</sup>	6:45 – Sacred movement <sup>1</sup>	6:45 – Sacred movement <sup>1</sup>	6:45 – Sacred movement <sup>1</sup>	6:45 – Sacred movement <sup>1</sup>	6:45 – Sacred movement <sup>1</sup>	
8:15 – Breakfast	8:15 – Breakfast	8:15 – Breakfast	8:15 – Breakfast	8:15 – Breakfast	8:15 – Breakfast	
9:00 – Animal care <sup>2</sup>	9:00 – Community service	9:00 – Animal care <sup>2</sup>	9:00 – Community service	9:00 – Animal care <sup>2</sup>	9:00 – Community service	
9:30 – Gardening <sup>3</sup>		9:30 – Gardening <sup>3</sup>		9:30 – Gardening <sup>3</sup>		
11:30 – Study <sup>4</sup>		11:30 – Study <sup>4</sup>		11:30 – Study <sup>4</sup>		
12:00 – Lunch	12:00 – Lunch	12:00 – Lunch	12:00 – Lunch	12:00 – Lunch	12:00 – Lunch	
13:00 – Free time	13:00 – Free time	13:00 – Free time	13:00 – Free time	13:00 – Free time	13:00 – Free time	
14:00 – Animal care <sup>2</sup>	14:00 – Animal care <sup>2</sup>	14:00 – Animal care <sup>2</sup>	14:00 – Animal care <sup>2</sup>	14:00 – Animal care <sup>2</sup>	14:00 – Animal care <sup>2</sup>	
14:00 - Study <sup>4</sup>	14:00 - Study <sup>4</sup>	14:00 - Study <sup>4</sup>	14:00 - Study <sup>4</sup>	14:00 - Study <sup>4</sup>	14:00 - Study <sup>4</sup>	
15:00 – Meditation	15:00 – Meditation	15:00 – Meditation	15:00 – Meditation	15:00 – Meditation	15:00 – Meditation	
16:00 – Audience with teacher	16:00 – Audience with teacher	16:00 – Audience with teacher	16:00 – Audience with teacher	16:00 – Audience with teacher	16:00 – Audience with teacher	
16:30 – Free time	16:30 – Free time	16:30 – Free time	16:30 – Free time	16:30 – Free time	16:30 – Free time	
17:30 – Dinner	17:30 – Dinner	17:30 – Dinner	17:30 – Dinner	17:30 – Dinner	17:30 – Dinner	
18:30 - Animal care <sup>2</sup>	18:30 - Animal care <sup>2</sup>	18:30 - Animal care <sup>2</sup>	18:30 - Animal care <sup>2</sup>	18:30 - Animal care <sup>2</sup>	18:30 - Animal care <sup>2</sup>	
19:00 – Study	19:00 – Study	19:00 – Study	19:00 – Study	19:00 – Study	19:00 – Study	
20:00 – Meditation	20:00 – Meditation	20:00 – Meditation	20:00 – Meditation	20:00 – Meditation	20:00 – Meditation	
21:00 – Free time	21:00 – Free time	21:00 – Free time	21:00 – Free time	21:00 – Free time	21:00 – Free time	

1. Yoga, Tai Chi, Qigong, Walking Meditation, etc.
2. Intended to provide for the care of farm-like animals, but may also include care of pets
3. Intended to provide for care of community garden(s)
4. Refers to the study of the devotees chosen teachings

**Weeks 4 and 5: Refer to Weeks 1 and 2**

**Week 6: second retreat week variation**

<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>
6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Animal care <sup>2</sup> 9:30 – Gardening <sup>3</sup> 11:30 – Study <sup>4</sup> 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Community service 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Animal care <sup>2</sup> 9:30 – Gardening <sup>3</sup> 11:30 – Study <sup>4</sup> 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Community service 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Animal care <sup>2</sup> 9:30 – Gardening <sup>3</sup> 11:30 – Study <sup>4</sup> 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in: <ul style="list-style-type: none"> <li>a. Audience with teacher to review insights / learning from day</li> <li>b. Sharing with community residents on experience(s)</li> </ul> </li> </ul>

1. Yoga, Tai Chi, Qigong, Walking Meditation, etc.
2. Intended to provide for the care of farm-like animals, but may also include care of pets
3. Intended to provide for care of community garden(s)
4. Refers to the study of the devotees chosen teachings

**Weeks 7 and 8: Refer to Weeks 1 and 2**

**Week 9: third retreat week variation**

<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>
6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Animal care <sup>2</sup> 9:30 – Gardening <sup>3</sup> 11:30 – Study <sup>4</sup> 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Community service 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Animal care <sup>2</sup> 9:30 – Gardening <sup>3</sup> 11:30 – Study <sup>4</sup> 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Community service 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	RETREAT DAY: <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	RETREAT DAY: <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	RETREAT DAY: <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in: <ul style="list-style-type: none"> <li>a. Audience with teacher to review insights / learning from day</li> <li>b. Sharing with community residents on experience(s)</li> </ul> </li> </ul>

1. Yoga, Tai Chi, Qigong, Walking Meditation, etc.
2. Intended to provide for the care of farm-like animals, but may also include care of pets
3. Intended to provide for care of community garden(s)
4. Refers to the study of the devotees chosen teachings

**Weeks 10 and 11: Refer to Weeks 1 and 2**

**Week 12: fourth retreat week variation**

<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>
6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Animal care <sup>2</sup> 9:30 – Gardening <sup>3</sup> 11:30 – Study <sup>4</sup> 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Community service 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Animal care <sup>2</sup> 9:30 – Gardening <sup>3</sup> 11:30 – Study <sup>4</sup> 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	<b>RETREAT DAY:</b> • Under close supervision of teacher • Culminates in audience with teacher to review insights / learning from day	<b>RETREAT DAY:</b> • Under close supervision of teacher • Culminates in audience with teacher to review insights / learning from day	<b>RETREAT DAY:</b> • Under close supervision of teacher • Culminates in audience with teacher to review insights / learning from day	<b>RETREAT DAY:</b> • Under close supervision of teacher • Culminates in: a. Audience with teacher to review insights / learning from day b. Sharing with community residents on experience(s)

1. Yoga, Tai Chi, Qigong, Walking Meditation, etc.
2. Intended to provide for the care of farm-like animals, but may also include care of pets
3. Intended to provide for care of community garden(s)
4. Refers to the study of the devotees chosen teachings

**Weeks 13 and 14: Refer to Weeks 1 and 2**

**Week 15: fifth retreat week variation**

<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>
6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Animal care <sup>2</sup> 9:30 – Gardening <sup>3</sup> 11:30 – Study <sup>4</sup> 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Community service  12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in: <ul style="list-style-type: none"> <li>a. Audience with teacher to review insights / learning from day</li> <li>b. Sharing with community residents on experience(s)</li> </ul> </li> </ul>

1. Yoga, Tai Chi, Qigong, Walking Meditation, etc.
2. Intended to provide for the care of farm-like animals, but may also include care of pets
3. Intended to provide for care of community garden(s)
4. Refers to the study of the devotees chosen teachings

**Weeks 16 and 17: Refer to Weeks 1 and 2**

**Week 18: six retreat week variation**

<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>
6:00 – Gratitude practice 6:15 – Meditation 6:45 – Sacred movement <sup>1</sup> 8:15 – Breakfast 9:00 – Animal care <sup>2</sup> 9:30 – Gardening <sup>3</sup> 11:30 – Study <sup>4</sup> 12:00 – Lunch 13:00 – Free time 14:00 – Animal care <sup>2</sup> 14:00 - Study <sup>4</sup> 15:00 – Meditation 16:00 – Audience with teacher 16:30 – Free time 17:30 – Dinner 18:30 - Animal care <sup>2</sup> 19:00 – Study 20:00 – Meditation 21:00 – Free time	RETREAT DAY: <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	RETREAT DAY: <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	RETREAT DAY: <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	RETREAT DAY: <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	RETREAT DAY: <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	RETREAT DAY: <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in:                             <ol style="list-style-type: none"> <li>a. Audience with teacher to review insights / learning from day</li> <li>b. Sharing with community residents on experience(s)</li> </ol> </li> </ul>

1. Yoga, Tai Chi, Qigong, Walking Meditation, etc.
2. Intended to provide for the care of farm-like animals, but may also include care of pets
3. Intended to provide for care of community garden(s)
4. Refers to the study of the devotees chosen teachings

**Weeks 19 and 20: Refer to Weeks 1 and 2**

**Week 21: seventh retreat week variation**

<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>
<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in audience with teacher to review insights / learning from day</li> </ul>	<b>RETREAT DAY:</b> <ul style="list-style-type: none"> <li>• Under close supervision of teacher</li> <li>• Culminates in:               <ol style="list-style-type: none"> <li>a. Audience with teacher to review insights / learning from day</li> <li>b. Sharing with Arhat community residents on experience(s)</li> </ol> </li> </ul>

1. Yoga, Tai Chi, Qigong, Walking Meditation, etc.
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4. Refers to the study of the devotees chosen teachings

The schedule laid out in the preceding eight tables may not be feasible for everyone. Some may only wish to dabble in a monastic lifestyle, while others may wish to embrace it. Time constraints may not afford you the opportunity to follow a schedule like that proposed above. Your location and/or living arrangements may not facilitate the breadth of activities outlined. If you do want to begin exploring a monastic lifestyle, first consider what changes you may want to make to your life to support a monastic lifestyle. Maybe its time for a change—significant or incremental and gradual. Also consider the four principles of monastic life shared above and give thought to how you may fulfill these principles. Be courageous. Be brave. Be sincere. Be honest with yourself. Be authentic. Be true to your SELF.





**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. The Foundations Of Spiritual Life, by Richard Harvey

Three essentials exist to complete an integrated, effective, authentic spiritual practice. They have been known and practiced for a long time. The following is merely a summary of the seemingly endless expressions of the three foundations of spiritual life. Once you have begun your psycho-spiritual practice in earnest they will appear in people, circumstances, objects, animals, nature, events, emotions, thoughts, until everything demonstrates, supports, and furthers your sacred life and spiritual practice.



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First, the recognition of the Divine in the world. Nothing can happen without this knowledge or these stirrings of faith, the intuition of the Divine. Without it, you are condemned to the worldly, materialistic shadow life of superficial thinking and acting, of inauthentic feeling, of displacement from the eternal moment in the past and the future. You are lost, truly lost. So, this is the first point, the sighting of the Zen bull,<sup>1</sup> the beginning of the life quest, the excitement of the venture must be there. This makes you a spiritual person and a wise fool. You cannot explain it; you don't know if it exists or even if it is real, but you have no choice, it is decided for you; your life is dedicated to the impossible quest of spiritual enlightenment.

Second, the sharing of enlightenment, the teaching, the dharma, the ever-present insights of deep wisdom which characterize and typify the life spent in sacred pursuits. Everything is significant. Everything is powerful. Nothing is superficial or without spiritual meaning; experience is a full passionate intensity at the center of your life. You are never superficial, so neither is the world. From the most mundane to the most exalted, from the ordinary to the extraordinary, the circumstances, relationships, dynamics and story of your life unfolds in profundity. All is teaching as long as you are listening, seeing, touching, and feeling life in its multi-dimensionality, in its endlessness, in its expressions of Truth. Life lessons fill you with excitement and inner knowledge. You learn from everything and everything learns from you. The sharing of enlightenment is inexhaustible.

Third, the help and support of sacred community. You yield to the help and support of the community. No human being stands alone; we are all interconnected and never more so than in our true spiritual nature. This nature, the very source and core of spiritual enlightenment, is one, a unity common to all. Our resistance to our Divinity is expressed in our intolerance and prejudice of each other and in our unwillingness to combine together to attain the highest states of enlightenment that humanity is capable of.



*Google Images. No copyright or licensing requirement identified.*

Think for a moment: were the whole of humanity to cease doing for only a short time and bring their collective powers to the spiritual endeavor, what could possibly prevent humanity from becoming spiritually enlightened, transcendent, and Divine?

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<sup>1</sup> See Kakuan's "Ten Bulls" in Paul Reps's *Zen Flesh Zen Bones*, Tuttle Publishing 1998.

Nothing could withstand this combining of efforts. Each person may be considered an expression of God, so with this combination of the Divine what could not be realized?

The power of the sangha, the community of like-minded souls, gathers in strength and power for the common good, to increase the great virtue of the impulse toward Divinity. The act of surrender to the impulse to join together can be enough to accelerate your personal development through the layers of personality, character, and defense that comprise the ego-processes. Spiritual-Divine celebration, ritual, ceremony, and discipline typify the community intent on spiritual practice and on manifesting the sacred.



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Now is the time for us to act, to become inspired, and to be more than we could ever have imagined. The intention of psycho-spiritual community is to convey you further toward that exalted possibility that is your real life, your spiritual reality, and the transcendent heart-motivated intention of your soul.

In summary the intention of spiritual community is this: to be together without inner or outer separation or division, to practice tolerance and cooperation, to live in wisdom and peace, to live as One. Here is a story: A man came to his old friend's house and knocked on the door. The voice from within cried out, "Who is it?" The man replied, "It is I." The friend answered, "There is no admittance. There is no room for the raw at my well-cooked feast. Nothing but the fire of separation and absence can cook the raw and free him from hypocrisy. Since yourself has not yet left you, go for you must burn in the fiery flames." The man left and wandered for a year burning with grief and his heart burned until it was cooked. When he returned to his friend's house he knocked at the door in fear and trepidation in case some careless words fell from his lips. The voice from within cried, "Who is that?" The man answered, "It is you, O beloved." The friend said, "Since it is I, let me come in. There is no room for two in this house."<sup>2</sup>

This story represents a human life. We are born and we learn to create a self. We wander through life with its experiences and trials. Finally we return "home" and relinquish the self we have created. This cycle of birth, life, and death represents the psycho-spiritual process of human unfolding. The creation of a self in early life provides us with a vehicle for traveling through life. At the same time it separates and divides. Defended from others and separated from God we make our way in the world and if we are fortunate we feel the separation from our core and essence and our heart burns with passion, grief, and finally love and compassion. This is how we "return home" to our spiritual Self, to the reality of Consciousness and the Divine Source where we are received in unity and acceptance.

Notice however that you must be fortunate enough to feel the heart sufficiently strongly. It is the Divine call, the initiatory power of the authentic life-force. It is one of those spiritual rituals that is fading rapidly from our modern world view. It



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<sup>2</sup> After Jalal al-Din Rumi.

doesn't even have a name, so I have decided to name it and it is the subject of our next chapter. I call it the *Philozovo*.

*~ From Richard Harvey's Your Sacred Calling: Awakening the Soul to a Spiritual Life in the 21<sup>st</sup> Century*



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

## OTHER ARTICLES:

### 4. What Is Spiritual Work?, by Francois Harley

I recently lost my job as a business analyst in London, because of Corona virus. The reasonable severance settlement somewhat softened the blow. Nonetheless, I was faced, yet again, with reinventing myself. Honestly, I had not enjoyed one moment of the corporate life in the city and I yearned to run my own enterprise again. I had run four successful businesses in the past and three times been sabotaged by malign or ignorant people, losing the businesses in the process.

As I saw a gritty determination descend upon me in recent weeks not to fall into the same traps again and not to succumb to the slavery of being paid for my time, a number of Richard Harvey's words echoed around my head and began to make more sense. I met Richard 15 years ago, half way up the Sierra Nevada Mountains of Southern Spain. I read a couple of his books and we talked. We probably talked more about bore hole drilling and solar power than spirituality, but the few words he spoke at the time about authenticity seem to have clicked into position and guided my recent actions.

My youth was both privileged and difficult. I was serially, sexually abused and repeatedly caned by the headmaster at boarding school from age 7 to 13. My parents treated me like a servant during the school holidays and I emerged as an adult with zero respect for authority or myself. I used to be amazingly accident prone and, as I mentioned above, three of my businesses had been destroyed by other people.

How come?

My reading led me to believe that you subconsciously bring these things upon yourself. So I took the baby step of deciding to cease being accident prone, little realising that this was provoked by Richard's suggestion to respect my inner being.

It worked.

I'm now one of the least accident prone people I know, instead of the most prone I have ever met. The next step is bigger and it's the one I am taking at the moment. I am determined to create a sustainable and successful enterprise, which enables me to be creative and have a bigger say in my destiny. Unfortunately, that guarantees upsetting my wife of 40 years, who is desperate for me to get another JOB and conform. JOB is an acronym for Just Over Broke.

To be true to my authentic self, I need to take actions which are likely to bring wrath and censure down on my head in threatening measure. If that happens, what could I lose and what would I suffer? I could lose the affection of my lifelong partner and some peer esteem. I could suffer anxiety, doubt and regret at the loss. Knowing me, I could also suffer skin problems, having been a chronic eczema patient for 25 years. It's exacerbated by stress.

Am I prepared to endure those effects? In seeking the answer to that question, I am obliged to confront the alternative of getting another job, working out the rest of my active days in servitude and kicking myself for the rest of my feeble old age for not having the courage to take the right route.

I am prepared.

Richard has spoken of spiritual “work” and I’ve never quite known what he meant by that. I’ve started cleaning out long neglected filing cabinets and shredding the sorry reminders of my past defeats, both to stop them depressing me again and to make space for a new enterprise. I’ve filtered my deceased parents’ clobber to the bare essentials and I’ve cleaned almost everything I can touch during the move to a smaller house a month ago. That’s physical work.

I’ve come the closest ever to forgiving myself for my youth and the atrocities that were perpetrated against me in those times and I’ve come a huge step towards liking myself and seeing a worthy being in my soul. Richard helped me with this one morning in his yurt, when I had been describing my school experiences in detail and I asked him whether he thought I was fussing about nothing or whether these were significant events. In his modest turn of phrase he said “well they’re pretty well up there . . .” That was the first time that anyone I respected had acknowledged that I had a problem that needed some attention. Then he said “why do you smile when you are describing these things?” I had to think about this for a moment, but I realised that it was part of a defence mechanism, which I adopted to protect myself from continuous decline, a kind of post traumatic stress shield, if you like. These are elements of spiritual work and they are connected to the physical work.

What I have tried to relate to you is my interpretation of how to do something physical and practical to honour your authentic self, as distinct from meditation, learning, contemplation and thought control. The latter are valuable, have their place and may form a foundation for the practical activities. However, if, like me, you have struggled to imagine what to do differently to climb another step up a spiritual ladder, this account may nudge you in a helpful direction. I say this while acknowledging that I have a lifetime of learning still to do.

I wish you the courage to meet your inner self and live happily with it.



**Francois Harley:** was born in 1951, in Johannesburg, South Africa. He has lived in Buckinghamshire, England, since 1954. Francois is married with 3 children, 1 grandchild, and 2 more on the way. He is a lifelong IT worker, seeker and learner. For 9 years he built a 46-foot yacht in his garden and has sailed it in the Mediterranean Sea for the last 20 years. Francois has created and grown 4 companies over a total of 36 years with employed gaps in between. Francois can be reached by email at [frh547@hotmail.com](mailto:frh547@hotmail.com)

## 5. Ocean, by Michael Richardson-Borne

# FIVE RIHANNA | RAM DASS

### OCEAN

No one ever really dies,<sup>1</sup> it's true. Nobody is put away into nowhere – not even the curbed ones, a dose of heroine sticking in their veins. Not even the ethnic ones in cages with fevers rising – falsely unfaithful.<sup>2</sup> Not even they can die as an idea of death – there is nothing to perish. America – this is what you turn from. The forest nourished with unreal rain is blocked by trees of missing nuance. Not even the ones with love on the brain<sup>3</sup> can get through to you. From Billings to Barbados,<sup>4</sup> from Montana to Mexico, in their wildest thoughts,<sup>5</sup> they know they are losing you

until they're not. They live their days, heads tilted back on the slick pavement, mouths gaped open in the empty countryside (without an umbrella.)<sup>6</sup> America – this is you consuming yourself, unapologetic.<sup>7</sup> This is you leaving them exposed to your seductive elements. This is you letting the years turn at the stroke<sup>8</sup> of midnight. America – how do you square this as an act of fierce grace?<sup>9</sup> How do you miss the mismatch to be here now,<sup>10</sup> when nothing is their doing? Can't you see the mirror is polished?<sup>11</sup> Can't you see the rain is unreal? Don't you feel the

thunder at your infinite root? It's the clouds screaming to love, serve, and remember.<sup>12</sup> America – let them take a dignified bow to their birthright. Let them return to their full capacity. Let them expand to their true form. Put their feet on the sands of a pacific shore and teach them the cliché of the waves and the ocean. Let them see the clocks are softening. Let them find their hearts dislodged from the center. America – the only movement is the movement that is. The only boat is the memory of the movement of water. Help them remember to forget you. Let this motion sway.

### OCEAN NOTES

1. Rihanna was part of N.E.R.D.'s comeback single Lemon from the band's album No One Ever Really Dies.
2. A reference to Rihanna's song Unfaithful from the A Girl Like Me album.
3. A reference to Rihanna's song Love On the Brain from the ANTI album.
4. Robin Rihanna Fenty was born in Saint Michael, Barbados.
5. A reference to Rihanna's song Wild Thoughts, a collaboration with DJ Khaled and Bryson Tiller.
6. A reference to Rihanna's song Umbrella from the Good Girl Gone Bad album.
7. A reference to Rihanna's 2012 album release titled Unapologetic.
8. In February 1997, Dass had a stroke that left him with expressive aphasia.
9. A reference to Ram Dass's biographical documentary titled Fierce Grace.
10. A reference to Dass's book Be Here Now.
11. A reference to Dass's memoir Polishing the Mirror: How to Live from Your Spiritual Heart.
12. A reference to Dass's six album set of teachings and spiritual songs titled Love, Serve, Remember.



**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:

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

### IMPORTANT NEWS FOR FRIENDS OF RICHARD HARVEY

After 42 years of therapy practice and spiritual teaching, Richard is scaling down his private practice, retreat and group programme. There is currently a waiting list for individual, couples, and supervision sessions. Within the next year Richard aims to offer sessions on two days a week only. Further details are below. Extensive access to The Way of Sacred Attention, Richard's psycho-spiritual approach, remain available at the Center of Human Awakening in the form of training, courses, recorded lectures, books, articles, and more.

#### INDIVIDUAL, COUPLES, SUPERVISION SESSIONS, AND PERSONAL RETREATS

Richard no longer gives these face-to-face (see the exception below); they are all now offered exclusively over Skype.

#### INTERNATIONAL EVENTS: THERAPY AND TEACHING

A document offering detailed guidelines for inviting Richard to run retreats, workshops (themed or open), or to be a guest facilitator of ongoing groups or communities is available on request. Invitations should be made at least three months in advance and groups should comprise a minimum of 12 participants. Face-to-face individual, couples, or supervision sessions may be available around the event dates or a day may be set aside for them.

The theme for our next newsletter (September 2020) will be '*Personal Therapy And The First Stage Of Awakening*.' If you would like to contribute a piece for our September newsletter, write to us at [info@centerforhumanawakening.com](mailto:info@centerforhumanawakening.com).

We are inviting guest video bloggers to submit videos for our ongoing video blog series and to be hosted on our YouTube Channel. Visit this link to see the ongoing video blog series on our website...

<https://www.centerforhumanawakening.com/Video-BLOG.html>. You can also visit our YouTube Channel at [https://www.youtube.com/channel/UCD\\_pJVba\\_LktmEzfuc51kfQ](https://www.youtube.com/channel/UCD_pJVba_LktmEzfuc51kfQ).

## 7. 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. 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. 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)

## 8. 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\\_LktmEzfunc51kfQ](http://www.youtube.com/channel/UCD_pJVba_LktmEzfunc51kfQ)

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

Twitter: <https://twitter.com/CenterforAwaken>

YouTube: [http://www.youtube.com/channel/UCD\\_pJVba\\_LktmEzruc51kfQ](http://www.youtube.com/channel/UCD_pJVba_LktmEzruc51kfQ)