

# The Eyes of the Golden Hall

~ A Newsletter of The Center for Human Awakening ~

**July 2018 Newsletter**

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# 1. MESSAGE FROM OUR FOUNDER:

## Why don't we just go to the beach?

*An examination of will and the dilemma of distraction*

(In August, the Center for Human Awakening publishes Richard Harvey's book, *The Sacred Attention Therapy Group Work Manual*. You can read a short excerpt from the book, "Connectedness and Reciprocity," later in this newsletter.)

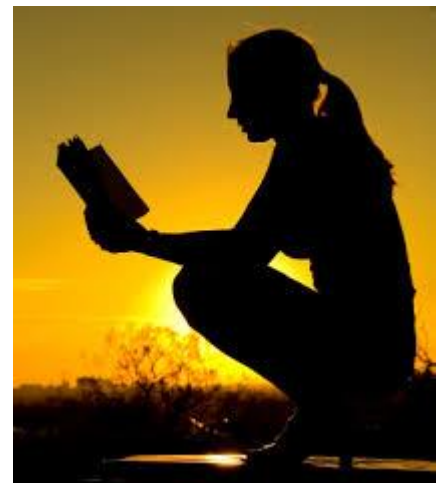
At last I am writing a book on method. Number 11 in my canon and along the way I resisted the inclusion of exercises in my various books. Interestingly it was editors at publishing houses who strongly suggested I include exercises. "Why?" I asked. "Because people like exercises," they replied.

I'm not at all sure this is true. Somewhat like recalcitrant school pupils, when I give my clients exercises they are just as likely to return the next week with the apologetic "I didn't have time to do the exercises," as they are to have done them. Deliberately provocative, I set them *homework* which often elicits an ironic, pained grin from the client. Often it's the grin that gives them away and you know what's going to happen when you see them again next week.

Nonetheless in my internationally published books there are to be found many exercises... and I wonder if you or anyone else has worked through them all. If the Taoists are right and we truly do succeed in the activities we love, then it follows that you need to truly want to do these exercises.

### Motivation and purposefulness

But what if you are *resistant* – which is a psychotherapeutic way of saying you really don't want to do it – to doing your homework and the exercises? I suggest that you work to cultivate your willingness, openness, curiosity, and enthusiasm. Many qualities are given but just as many have to be grown inside you, deliberately developed. Over my lifetime I have often upped my game by reading dense material, for example. After a stiff jaunt through some heavyweight material, I was delighted to find that a novel felt like speed reading to me and a magazine article like merely reading a Chinese Fortune Cookie. I recommend it: increase your capacity for endurance, tolerance, application, and concentration and each of these amazing qualities will repay you a thousand fold.



Some of the exercises I have been writing into the *The Sacred Attention Therapy Groupwork Manual* recall a memorable hump I had to get over in my own personal growth. (I have told this one before, so bear with me if you've heard it.) I was on the way to a weekend workshop, perhaps the second or third in a four-weekend series. Heavy-weight psychological processing abounded in those days: blood and guts, shame and crying in puddles, and archetypal role play were all commonplace (we had a lot to get through!). All of it was wonderful of course, but, never knowing what you were in for, a weekend could leave you high as a kite or as low as the grave. I was in the car of my good friend Ron on the way to the venue. He

turned to me, nervously tapping the steering-wheel, and observed what a lovely summer's morning it was then enticed me with, "Why don't we just turn around and go to the beach for the day?" The school kid in me thought that was great idea and the pleasure-seeking adult the same. "*Why don't we just turn around and go to the beach for the day?*" "What do you say?" he remarked breezily. "No, let's keep going on to the group," I replied. And so we did. I had increased my ability to sustain and persevere. I had defeated my weakness for choosing the easy option... for now.

The tale describes my victory over vacillation and procrastination. I would be more honest if I told you a story about one of the times – the many times – when it defeated me... as it does so many of us. Consistency and application, motivation and purposefulness – staying with it – what happened to these qualities? Why do some folk seemingly manage to rally to the task when so many of us get distracted, apathetic, lazy... and fall by the wayside. It is a question of will.

### **Developing the will**

During the first seven years of life we crawl, cry, walk, and survive through our own will. Developing the will is a solo, self-motivated task with little or no help from others. We develop the pursuit of our desires and impulses through the practice of will. If parents and teachers wish to facilitate the development of will in childhood they need to support the use of the body. Through imitation, experimentation, and the freedom to move, exercise, and feel the edges of our physical reality and experience as children we learn what we need at this stage of life which is primarily to develop our will.

Through establishing a routine in the child's life, a "holding" for this crucial development is given, as our will and desire runs up against the forces of the outside world.

Most of us did not receive and experience such a healthy, sensitive, and responsive model of child development. The result is difficulties knowing what potential we may fulfill, how good we may be at anything, what our capabilities and talents are, and how worthwhile our impulses are. We fear not being confident enough and at the same time value others' views about meaning and value over our own. We fear finishing or completing any project for fear of risking the sharp line between success and failure. The perfectionist in us has unrealistic views. The depressive in us sabotages our efforts. We fall victim to despair when our inner critic takes over in an unforgiving onslaught of judgment and negativity.

We fail to participate in a sense of proportion: the need to do a little regularly and pace ourselves in order to achieve anything. We refrain from treating ourselves well, with compassion, support, and gentle encouragement to make our tasks meaningful, to value the intermediate steps, to keep our eye on the goal, but not at the expense of losing sight of the task in the present moment. We have no real sense of the relationship of being and doing and so experimenting, which may have been devalued in early life conditioning, and our self-expression, which may be repressed beneath a cloak of criticism and feelings of uselessness, become unused and redundant.

So here lies the conundrum: you want to do your inner work exercises and homework which will reveal your early life conditioning. One aspect of that is how you were forced to sit at a desk in school when you developmentally needed to be active and grow a strong will, motivation, and intention. When you have realized that and not merely discovered it intellectually you can take steps to follow through on the insight and in time



move past the influence of your early life condition. But your undeveloped will prevents you carrying out the very work that can release you from this pattern!!

### **Overcoming early life conditioning**

So just how do you move past the influence of your early life condition concerning will and motivation? Here are one or two pointers or exercises. They could even be homework!:

- **Start Small** Lack of motivation usually manifests in a variety of ways and scales. Starting small is more manageable and it can make a big difference. If your apathy causes you to avoid minor tasks, challenge yourself! Wash the dishes after you have eaten, throw out your garbage when the bag is full, arrange your drawers neatly (and keep them that way), clean under your table or desk. These mundane chores are the life blood of inner strength and most importantly they will help you nourish and cultivate enthusiasm, intention, and will.
- **Watch TV and Surf the Internet less...** and take exercise more. Every week or two pick a book which you want to read and which will enrich your life... then read it! Push yourself, even if you are not motivated, then you can cultivate your innate ability to focus and awaken your energy.
- **Visualization** Devote a short time, say 5 or ten minutes each day, to visualizing yourself engaged in a task you would like to do but are resistant to doing. Although in real life you are unenthusiastic and lethargic toward the activity, in your imagination you see yourself engaged with enthusiasm and great energy. Do this exercise every day until you begin to feel a genuine shift.
- **Physical Posture** Hold your body in a more confident and energized posture. People with low motivation slouch, slump, and sprawl. It is an expression of their weak motivation. They look contracted, pulled in... the complete opposite of energetic engagement. Body posture not only affects how others perceive us, it dictates or rather reinforces how we feel, see, experience, and feel about ourselves Slouching left unchecked simply strengthens our weak will. So, sit upright with an elongated spine and neck, expand your chest to take in full breaths, plant your feet firmly on the floor, and extend your arms expansively in a gesture of readiness.
- **Your Statement of Intent** Write a statement of intent, something like this: From now on I am not going to waste my time in unproductive pursuits. I am going to make every minute, hour, and day count. I am not going to put off the things I really want to do. I will begin the activities that are my passion and pace myself in relation to small tasks that lead to a desired outcome.
- **Inspiring Quotations** Seek out quotes from highly motivated individuals who bequeathed us the fruits of their understanding. One of my favorites is:

*Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. Concerning acts of initiative and creation there is one elementary truth the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself then Providence moves too. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favour all manner of unforeseen incidents and meetings and material assistance, which no one could have dreamt, would come their way. Whatever you can do, or dream you can, begin it. Boldness has genius, power and magic in it. Begin it now. ~ Johann Wolfgang von Goethe*

Write these quotes on card and stick them on your fridge, on your bedroom wall, and by the front-door, so that you can keep their inspiration in mind.

- **Receive Support** Finally, consider asking for and receiving support. A special friend or a supportive group can be invaluable for boosting your strength and confidence, reinforcing your motivation and confidence, and facing the vicissitudes of achieving your vision.

### The mystery of inner work

Imagination and dreaming are of immense importance. Your inner vision can in time become your outer reality. So beware of relatives, friends, and partners who invalidate your vision. They are probably feeling threatened and intimidated, and fear a change in you if you followed your higher aspirations. After all, if you changed who would you be?

To end, I would like to emphasize the importance of genuine insight through inner work. The kinds of exercises detailed above are only truly effective when they are underpinned by authentic inner work. The danger of practicing such positive exercises at the wrong time is that you may cover up the deeper underlying cause of the problem.

So next time you are asked or you ask yourself, “Why don’t we just turn around and go to the beach (or turn on the TV, or leave the washing up, or seek any number of distractions)?” when what you know you really want to do is something that will be of great benefit to your psycho-spiritual unfolding, take three deep breaths, sit up straight and expansively, open your eyes wide, and enter the mystery of inner work instead.



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

## 2. A Personal Note to Supporters of the Center for Human Awakening, Sacred Attention Therapy, and Richard Harvey's Psycho-Spiritual Teachings, by Richard Harvey

I am moved to ask for your support. As many of you know, in recent years I have been inspired to present my work primarily through a series of books, producing a prodigious output of psycho-spiritual teaching materials. Acquiring international publishing contracts is proving increasingly difficult as publishing houses seek safer options for publishing books. My work has often been rejected with remarks like “too esoteric,” “not popular enough,” and “overly dense.” Nonetheless, a steady procession of reader-seekers have found in my books cause for celebration, clarity, and in some cases a psycho-spiritual model that speaks to them, giving hope, a way forward, and teachings that inspire them as the writing of the books has inspired me.

Currently, I am working on three new books and as ever I am faced with the prospect of laboriously submitting the manuscripts to international publishers or self-publishing through the websites. A publishing contract is infinitely preferable, because through worldwide distribution so many more people may be reached. This is where your help comes in. Publishers place a lot of stock in customer reviews on sites like amazon. The numbers game is of primary concern to them. If they can see that a certain number of people are likely to buy a book (and this is reflected in customer reviews of previous books), they are more likely to offer to publish it.

So the two ways in which you can help me/us immeasurably is by purchasing my books or perhaps buying second copies of the books to give to your friends and in particular posting customer reviews on sites that sell my books. A customer review need only take you a few minutes and if enough people respond to this request we are much more likely to see a favourable response to our attempts to have the next book distributed internationally.

Thank you for your consideration and for your help!

Peace and gratitude

Some helpful links

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

[https://www.amazon.co.uk/Richard-Harvey/e/B004WC4YQI/ref=sr\\_ntt\\_srch\\_lnk\\_1?qid=1529757632&sr=1-1](https://www.amazon.co.uk/Richard-Harvey/e/B004WC4YQI/ref=sr_ntt_srch_lnk_1?qid=1529757632&sr=1-1)

<https://www.barnesandnoble.com/w/your-essential-self-richard-harvey/1115277742?ean=9780738734705>



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

### 3. A Call for Love: You Get Angry, I Get Curious, by Robert Meagher

I used to avoid conflict. Sometimes I would go to great effort to avoid conflict. Conflict was a very uncomfortable space and place for me to be in, so I would often do whatever was needed to avoid it. This avoidance could have manifest in a variety of forms, but my two favorite ways to avoid conflict were to either remove myself from the conflict or try and placate the situation to calm the waters.

Removing myself from the perceived conflict would often manifest as saying nothing and physically walking away from any perceived conflict in progress. Another example is I would physically cross the street or change my direction, chart a new course, if I perceived any form of conflict up ahead. This was merely another symbolic form of removing myself from, or avoiding, the perceived conflict.



Placating the situation to calm the waters was a favorite strategy of mine to avoid conflict. Not only was I trying to avoid the conflict, but I would get an egoic rush when I thought I had successfully stopped someone else from fighting. I thought I was being successful and / or useful when I stopped others from fighting. This was born out of my early childhood conditioning to try and fix others and to make things better.

Conflict is still not the most comfortable environment for me to be in. I certainly do not consciously seek out conflict. But I no longer avoid conflict or conflictual situations. When my perception of conflict arises, something quite different unfolds now.

Present in any conflictual situation I encounter, is anger. I have come to recognize and observe two immutable laws of anger. First, I am never angry at what I think I am. Second, anger is simply my ego's way of trying to make someone else feel guilty for my own inner pain and grief. So when dealing with anger, my first line of inquiry may always be: "What am I really angry at?" and "What am I covering up?"

Anger is also my ego's default mechanism for trying to control people and situations. Think about it; when I get angry, I am trying to change the outcome of whatever is being presented to me. My anger may be a way of trying to overpower, distract, persuade, manipulate, or change another person or situation—all thinly veiled attempts to control other people and other situations.

Ultimately my anger, as a tool for control, is my window and mirror on my fears. What is it I am trying to control exactly? Someone else? A situation? Why can I not accept someone as they are? Why can I not accept a situation as it is? Why do I need to control others and other situations? Very simply, because I fear losing control. I fear the feeling of not being *in* control. I fear letting go. I fear not knowing. I fear the unknown. I fear my own demise. I fear my death.

So when I am present in a conflictual situation, of which anger is rooted, I am aware that whatever seems to be the source of my anger is not the real source of my anger; I am merely projecting my anger out on to whatever is presenting itself to me. And I am aware that I am merely trying to get rid of my anger and avoid taking responsibility for what it is I am experiencing—thinking, seeing, doing, and feeling.

This awareness allows me to start to get curious. What is at the root of the anger? What is this person (myself perhaps) trying to project? What is this person trying to get rid of? The inquiry allows me to create some space between the situation, the events, and my response to it. This is as natural to do as when I observe others in conflictual situations, as it is when someone appears to be angry at me or when I am tempted to be angry at someone else.



On a deeper, spiritual level, perhaps, I know that I am only ever being shown love or a ‘call for love.’ A ‘call for love’ may come in many different forms. But it’s all the same ‘call.’ Conflict and anger are very common forms of ‘a call for love.’ So when I receive a ‘call for love,’ I know there is something for me to learn. Again, I get curious.

These ‘calls for love’ are a wonderful opportunity to learn about the person calling out. But I know, ultimately, that there is only ever an opportunity to learn about myself. The person I am seemingly angry at, or who is angry at me, is merely reflecting back to me my own anger and my own attempts to avoid looking at myself. The ‘other’ is only ever ‘me’ and the other is showing me what it is I am angry at.

So when someone else gets angry, I get curious. It is the only way to heal my separated mind. For in the awareness that the other is merely a reflection of me, I see the other in me and myself in the other—I am given an opportunity to experience oneness.



**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.



## 4. Connectedness and Reciprocity, by Richard Harvey

(The following is an excerpt from *The Sacred Attention Therapy Group Work Manual*, Richard Harvey's new book, which will be available for purchase exclusively on The Center for Human Awakening website from August 2018. You can pre-order the book now with a 25% discount. This excerpt is complemented by a short selection of exercises from the book.)

*Divided against ourselves, we withheld sympathy from one another. Secretly, each of us identified a collection of undesirable character traits in the others from which she separated herself, as though dissociation equaled deliverance. 'Thank God, I'm nothing like that,' each one said to herself of the others... But judgment did not bring amelioration. We could purge ourselves of neither fantasy nor rage. Beneath an intact surface each of us smouldered in silence. – Vivian Gornick*

It may be a cliché but this passage from Vivian Gornick's book *Fierce Attachments* says it all. When people are "divided against themselves" they are divided from each other. Unable to empathize or sympathize they create an us-and-them way of seeing the world. They reject their "undesirable character traits" and project them onto others as a way of not facing up to themselves, which prevents self-healing and supports an illusory idea of who they really are. Secretly rejecting themselves, in denial of their true character they become the agents of their own non-acceptance and are secretly angry about being rejected by others. Resentment grows inside beneath a veneer of coping and maintaining a viable persona. Each hides a guilty secret behind a censorious firewall of withdrawal.



The most singular and un-dramatic result of participation in therapy groups is the discovery that there are others like us. It is born of a peculiar synchronicity that of the eight, ten, or fifteen people that turn up to the group you choose to attend at least two or three of them display traits of character you can identify with. Your secret is out! The shame and the secrecy you have carried your whole life are there in the group being broadcast for all the world to see! When the group leader asks, What did you feel about the other person's sharing? or What did X's work bring up for you? the only honest response is, I feel like that too! And then you have your own chance for self-revelation and healing.

Over time this group dynamic provides multileveled healing. The one who is working is healing, the others witnessing their work are healing, and the group leader is healing. It becomes less important who owns what in the way of feelings and emotional states. Divided, separate, individual experience capitulates to collective experience; some merging of the individuals in the group takes place, the particular melts into the universal.

What replaces the alienation from each other is compassion, genuine concern, and kindness. Accompanying this is a sense of inclusion in the human family, something primitive, timeless, and longed for. We are all One and nowhere is this more apparent than in the vibrant life of an ongoing therapy group. Even the most angry, needy, or withdrawn individual is defenseless against the power of the collective acceptance, love, and compassion arising in the group. I have seen this again and again. I myself was such a one, a most unlikely and reluctant candidate for group meetings and the collective revelations that lead to profound healing.

Therapeutic group work provides a highly effective way for us to reclaim and embrace our common humanity. It has psychological, spiritual, political, social, and societal implications. It had as much relevance in the 1970s when therapeutic group work entered the mainstream as it does today. By whatever name, T-group, encounter group, consciousness-raising group, sensitivity training, human relations training, self-help groups, or psychotherapy groups... and now *human awakening groups*, students of inner work may take this wonderful opportunity to shed their facades, heal their wounds, and live authentically.

The singular event of a therapy group comprises a temporary community. An ongoing group with a fixed or semi-fixed membership represents an ongoing community. The etymological roots of the word community means “shared by all or many” and “the changes or exchanges that link.” In the early days of group work many of us thought that therapy would change society, because as individuals changed so the human collective would follow. Inner work in the group context may still have the power to do this. Through providing a sense of place, a feeling of belonging, inclusion, shared beliefs, convictions and aspirations, a cohesive community is formed. The members of a therapy group share a common intention and as trust and empathy grow, intimacy and sharing deepen and mutual understanding, acceptance, and tolerance of each other blossoms into a profound security. Group members are free and safe enough to participate in a developing vibrant way of relating through connectedness and reciprocity.



### *Exercises*

- **Where I Am...** This exercise helps you to develop clarity and intimacy with yourself. Make a list entitled “Where I am...” under 9 headings. The 9 headings are: historically, emotionally, in relationships (include your relationship with yourself), creatively/artistically, mentally/intellectually, physically/energetically, professionally (career/occupation), financially, and spiritually. Be truthful, be honest, and take this further step to know yourself.
- **All-Inclusive Awareness** Go to a place you are attracted to and stay there – perhaps for an hour. Just sit, lie or stand and take in this place with all your senses engage. Include everything; exclude nothing. Be open to the experience and do not be limited by your model of experience. Allow your being to merge with this place. Share your experience with a friend.
- **Opening your Energy Centers** Work with your body. Open up in your pelvis, belly, and heart centers and move your control center out of the head into the heart. Lie on the floor and breathe. Let your thoughts go for now and bring all your attention to your breath. After a few minutes, become aware of your pelvis, belly, heart, and throat. Notice any “holding” in these centers, any tensions or pain. What is the emotional and sensational tone of these areas? Then direct your breath to each center in turn and, as you do, allow that center to open, expand, and release. When you have finished, just lie for a few minutes breathing normally and integrating the changes in your body centers.

- **The real me and the mask** What does my persona or mask look like? How do I present myself? And how am I – *who* am I – beneath the mask? How has this mask of personality now cracked? What do I have to give up to become the real me? Explore in writing, drawing, and sharing with a friend.
- **Life line** Draw a line on a large piece of paper. The line can be whatever shape and in whatever direction you decide. The line represents your life from birth to the present day. Now draw in significant events, places, people, and experiences along the line using form and color. If possible, share your Life Line with someone.



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

## 5. Introduction to The Sashti Poorthi Lecture Seminars: Part 2 of 2 – A Manuscript

### Introduction to The Sashti Poorthi Lecture Seminars – Part 2 of 2

Robert Meagher interviews Richard Harvey about The Sashti Poorthi Lecture Seminars.



In November 2012 I began giving a series of 42 online lectures on psycho-spiritual themes. These lectures were presented in seven groups and they provided a summary of psycho-spiritual practices and hinted at the comprehensive psycho-spiritual approach which came to be known as The Way of Sacred Attention. The lectures were aimed at an innovative, radical modern approach to spirituality and leading a sacred life, and they were distinguished by the view that the 21st century presented unique and challenging psychological and spiritual problems in relation to Self-realization and spiritual enlightenment that have no precedent in human history. The broad themes addressed were self-discovery, authenticity, divinity, and psychological and spiritual understanding and renewal.

The 42 lectures were completed three years later, in October 2015. Before I had finished the lectures, Robert Meagher and I began a series of interviews. These interviews are now collected under the title the “Sacred Attention Interview Series” on the Center for Human Awakening YouTube channel. Each of the seven groups of lectures was discussed with an overall introduction followed by an individual examination of each lecture. In the exchanges with Robert he would usually lead with a quote from the lectures which I listened to and heard as if for the very first time, reminding me that the lectures themselves were given as a direct transmission of spiritual Truth. It was a joy to spend the time with Robert reflecting on the contents of each lecture and exploring them in detail. The idea to produce transcripts of these interviews arose some time ago, but we have so far been unable to find typists who can produce the transcripts affordably.

~Richard Harvey



Welcome to the first in a series of online interviews with Richard Harvey, psycho-spiritual psychotherapist and Spiritual Teacher, to discuss the Sashti Poorthi Lecture Seminars. My name is Rob Meagher. I'm an Interfaith Minister and I lead a Spiritual Ministry Initiative in Ottawa, Canada called Spiritual Guidance. I've been a student of Richard Harvey's work since 2012.

Today's interview will discuss the Sashti Poorthi Lecture Seminars as a whole. This seminar series is an eight part lecture series and, each subsequent interview in this series, will explore in more detail each one of the lectures in the Sashti Poorthi Lecture Seminars. The manuscripts for all of the seminars are contained in an e-book entitled, "Dharma Sky", which is available through the Center for Human Awakening website at <http://www.centerforhumanawakening.com/Books.html>. *Dharma Sky* is one of a trilogy of three e-books, each containing 14 lectures, totaling 42 lectures. The second e-book is entitled, "Moksha Dawn" and the third e-book is entitled, "Bodhi Ocean" and is currently in production. Again, all e-books are available through the Center for Human Awakening website at <http://www.centerforhumanawakening.com/Books.html>. You can also listen to

the full recording of each of the lectures in this series online, again through the Center for Human Awakening website at <http://www.centerforhumanawakening.com/Lectures.html>.

And, now, I'd like to provide you with some background about Richard Harvey. Richard Harvey is a psycho-spiritual psychotherapist, author, and spiritual teacher. His career spans 37 years working with individuals, couples, groups, and communities. He trained in Humanistic and Transpersonal psychologies and psychotherapy, studied meditation in India, and trained in Soto Zen. He's been influenced by Jung, Rigga, Alan Watts, and Joseph Campbell, the ancient Daoists and the Vedas predominately Advaita Vedanta. He has a particular affinity with Ramakrishna, Vivekananda, and Ramana Maharshi and was more recently inspired by Adi Da Samraj and Nisargadatta. Deeper than all these varied experiences and teachings, however, is the early truths Richard possessed since childhood. A deep understanding and intimacy with the Numina, the Divine Source of Being. It is from this innate wisdom that his spiritual teaching has blossomed, grown, and developed. Richard is a prolific and passionate writer/author. Two of his books were self-published efforts — "The Book of Being" in 1998 and "Tao's Gift" in 2005, "The Flight of Consciousness" was published by Ashgrove Publishing in 2002 and his latest book, "Your Essential Self - An Inner Journey to Authenticity and Spiritual Enlightenment" was published by Llewellyn Worldwide Limited in 2013. Richard has published nearly 200 articles and is currently working on his forthcoming book entitled, "Your Sacred Calling".

Richard's lifetime of study, work, and experience has culminated in his independent psychospiritual psychotherapy practice from his mountain top spiritual center, Cortijo Llano de Manzano. The center is set in a beautiful and tranquil three acres on the seven slopes of the Sierra Nevada mountains in Andelucia, Spain. From the center, Richard offers individual therapy and couples counseling in person or via Skype to people all over the world, spiritual and psycho-spiritual training and supervision as well as courses and retreats.

Richard Harvey's work connects personality and spirituality through a middle stage of heart awakening, authenticity, and compassion in his comprehensive model of human development - The Three Stages of Awakening. He is the founder of Sacred Attention Therapy, a profound, radical, and fresh approach to sacred spiritual life and to the dilemmas which have arisen from the accelerated development of ego-processes in the 21st century. He believes that it is through the transformation of the individual, in his unique struggle to become fully him or herself, that we will progress through a collective gestation of soul and spirit into a time of light and expanded consciousness.



*The interview manuscript below is the second part of the interview with Richard Harvey and begins by asking Richard about the lectures contained within the Sashti Poorthi Lecture Seminars.*

**ROB:** Now, I wanted to take the opportunity in talking about that mystery in context of the Sashti Poorthi Lecture Seminars. There's four seminar titles, each in two parts, which is why there's eight parts the Sashti Poorthi Lecture Seminars, but the four seminar titles are "Absolute Freedom," "Honoring the Gate," "Sacred Attention," and "The Three Stages of Awakening." Each seminar is offered in two parts - Part One and Part Two. Why did you choose those four titles, again, I'll repeat them, "Absolute Freedom," "Honoring the Gate," "Sacred Attention," and "The Three Stages of Awakening." Where did those four titles come from as part of this series?

**RICHARD:** Just a short preamble to place it in context really. When, recently or over the last two years, sometimes people write things to me or they might write a passage from one of the talks or something from one of the articles that I've written, or even from one of the books. Many times I've read it and I thought, you know, that's good, you know, I like that and I've realized that it was something that I'd written and their commenting on

it... something I don't... I'm not saying this to, you know, self-aggrandize myself, but I tend to look at these things, I go, that's pretty good, I agree. The reality is, once I've written it or produced it, it's gone. The other reality is, I don't think very much. It's not a matter of thought. It's a matter really of my metaphor for the moment for spiritual teaching is "Join me at the window" which is one of the ways I've been talking about, you know, you join me at the window or you join somebody else at the window. You know, we have a window we're looking through, we're looking at an ocean or the sky or the landscape, you know, but we're looking and we're looking at truth. That's what that metaphor is about. We have a window on truth or as it's been called sometimes before, the spiritual teacher is a hole... he creates a hole in the veil of illusion should we say. So, for me, over these last ten/twelve years, this veil of illusion has separated into a hole and one of the conditions, seemingly, of the function of spiritual teaching is "don't think." You know, if you think about it, you're interpreting, your analyzing, it goes through a logical filter should we say. When, therefore, to get directly to your question, the impulse to create talks on important topics to do with psycho-spirituality... when this arose in me, as much as I remember is I remember thinking, "Well, it's about freedom." And then I remember thinking something like, actually, "It's about absolute freedom." And then a logical part of me said something that, well, "You can't really have absolute freedom." I mean, what are you talking about and I thought, "Well that's really what this is about then." So, the first two lectures in the Sashti Poorthi Series are about something which is impossible or possible - how can we understand it, you see, how can we understand absolute freedom? And, it was just there, so I didn't sit down and say, well, you know, absolute freedom and make it up. It comes and it's the same with the writing — I don't structure the writing, I don't structure my books. It's hugely difficult that, because you most certainly should structure large pieces of writing, but I don't, I can't, it just doesn't happen like that. It's just not logical. What I'm writing about. So, all I remember is thinking — so I had no idea that this would be a 42 lecture series — I just thought maybe this is a bunch of talks and that's that. And, the feeling was this impasse should embrace the big things, so we have freedom, we have honoring the gate because, you know, the gate is so important because your capacity and your potential, even your destiny, are inherent in the way in which you come in. I mean, that's a long talk and I probably cover this in some way in the talks, but - you remember?

**ROB:** Come into what, Richard? You mentioned in the context of honoring the gate, coming in to what?

**RICHARD:** Coming into the inner realm. Coming to your inner practice in a serious way. It means if you were a dilettante, you're now serious — that's your entrance. And if maybe you never thought about it before and then it grabs you, well that's your entrance. You know, it's different for different people. It doesn't mean you're in therapy or you have a guru and your involved in meditation or a practice, then necessarily you're at the gate. The gate may appear after some time. It may appear before you find the practice. We've got to just open up about this, you know. The gate is the gate and you know what it is for you and it may even have layers, you know, there may be gates. I think we probably talked about that too. So this seemed like a big thing — we should certainly talk about that in two parts, and the other two are "Sacred Attention" which has become, at that point as I recall, I hadn't adopted it as a name for my psychotherapy approach, so it's pre that, but it resonated with me from then. And it just kept coming back and eventually, although I'm loathe to label, I thought it seems to be we can call my work Sacred Attention Therapy. And the third one is "Three Stages of Awakening" and "Three Stages of Awakening" are also not a logical thought and neither are they a theory, you know. They are simply an observation. Again, it's like joining one at the window. This is what I see. And this is when, just a few years ago, I asked myself a question which seemed to be an important question. How is personality connected to spirituality, I mean, what's the connective tissue here, you know, how does it work? "Three Stages of Awakening" was my answer. So that's the fourth pair of lectures. But the thing I want to just emphasize is the thing is not thought out. But these, at the time, just seem to be the big ones, you know.

**ROB:** Now, in sharing why you chose those titles and talking a little bit about each of them, this is something I marvel at because I tend to be a very structured person... approach things, do first one thing, then do two, you

don't do three until one and two are done, so on and so forth. And you shared numerous times when talking about why those titles that there's really no structure. And what I felt and heard coming through, in part, and you didn't use these words - I'm offering these words - but there's an aspect of Divine intervention that comes into play in these lectures. Does it feel that way to you? Does it feel like you're being led or guided in some form to write about and to share these teachings?

**RICHARD:** Yeah, it does. The experience is of emptying. The experience is of emptying, and it is very like a teaching I happened on in India - other people know it I'm sure — which is you become as the hollow bamboo. You allow yourself to be played. Not only is that immensely pleasurable and, in a sense, easy, but it's also profoundly satisfying really. I mean it seems to me to be what we're for or at least it seems to be what I'm for. I know I could write some stuff, I mean, you know I've written things before here and there that are not, perhaps, Divinely blessed as much as, you know, written by Richard Harvey, but it's by no means as interesting when I look back and I'm certainly very identified with it. It's very personal, should we say. I used, as you know, in the lectures, many times, personal anecdotes but this really came from the influence of the books that I've written where I had presented very little anecdotes in both, I mean, none in my first book and very few in my second book and, in both cases, there was a lot of pressure to write stories... write personal stories... so people could engage. And, I know I've talked before I think in the seminar part of one of the recent lectures about this but, in a way reluctantly, I did because, you know, one of my teachers not in the body now is Nisargadatta. Nisargadatta famously presented very little biographical information and I think that's right. I think that's absolutely right because everybody wanted... everybody now wants... and now posthumously as his fame and enlightenment spreads, the knowledge of Sri Nisargadatta Maharaj, everyone wants to know about him because you want, I don't know, something up on Wikipedia and something in the beginning of the book and people are tremendously interested. But, of course, what we need to remember is it's egocentric. The whole idea of the great interest of somebody being in their personality and their dealings and their wayfaring through life or something, the individual things are not by any means as important as the wisdom that alights on one or dawns inside one over time. And it even happens when you're young sometimes and you know it when you're young, and you certainly know it when you're old as well. So the interesting thing about the lectures really, to me, is the wisdom that's inherent in them. The clarity of spirituality is what I love. On a personal level, I embrace them as a listener. When I'm speaking, I'm listening, and when I read them again, I'm listening. And, that's what I love about them is the brightness and the truth. And, this particular inflection, somehow it seems to me, is the clarity because so often, and I've never been drawn to its spirituality spoken of in kind of a mushy way or a way that isn't as bright as I intuited it somehow was or could be, should we say. So the view from my window is bright.

**ROB:** When I've read the lectures several times, each of them, and I'm left with the feeling, and perhaps I'm not perceiving this accurately or as was intended, but "Absolute Freedom," "Honoring the Gate," and "The Three Stages of Awakening" appear to me to be oriented to the seeker. Whereas, I found "Sacred Attention" feels more oriented towards the practitioner. That's what I felt anyway reading the whole series. Listening to it first and, then, having the pleasure of re-reading the manuscript. Was that intentional? That is "Absolute Freedom," "Honoring the Gate," and "The Three Stages of Awakening" were more oriented towards the seeker, whereas "Sacred Attention" was oriented towards the practitioner. Do you see it that way? Do you feel it that way?

**RICHARD:** I don't remember that intention, Robert. I don't remember it and I think I would have to scour it again to be able to reflect back on that. I do know that in my writing and speaking, very often the practitioner perspective is merged in many ways with the seeker perspective. I don't know if it's a strength, really, or a weakness, I mean I do know in, you know, my latest book, "Your Essential Self" which I presented it in many thousands of words and I had to cut out at least half, one of the things that emerged was there was a big section which was really talking to practitioner really. And when I realized that, it became quite easy to, kind of, take that out. I saw that, in a way, this could be confusing, and so I pulled it out. It wasn't enough, I had to take out a lot

more, but I was a bit surprised how I had merged the seeker perspective into the teacher perspective or the practitioner or the therapist, the healer perspective and then through, but that is because they don't look so very different to me. And that is because, perhaps, in my own life it's been rather merged. It's never been particularly distinct.

**ROB:** I appreciate what you're sharing because, I, too, with most of your lectures, feel it could be seen from either chair, if I can say it that way. This one, in particular though, jumped out at me as being more oriented, that is the "Sacred Attention," it just felt more oriented toward the practitioner because of the offerings in the lecture about how to be with someone, how to cultivate that attention - that sacred attention. How to cultivate that space within yourself to create a space for therapy.

**RICHARD:** You know, one of the things that happens with inner works is the term, in amongst the sub-personalities there, over time, something which is modeled for you with a guide or a teacher, a therapist, a counselor, or whoever, and is objectively another person, full of your projections, of course, and transferences, of course, who is before you and with whom you then grapple with your personal maternal and, in time perhaps, your spiritual material as well, over time becomes internalized and it's, say, it's a way in Western psychology or psychology, human psychology of describing something that's said very well in Soto Zen which is we meditate in the Zen-do until the Zen-do is in us. And what happens there is, in a very structured progression, the Junior Monk begins his meditation. Everything is meditation, you know, the work is meditation, sitting at the dining table is meditation, in the bathroom is meditation, there's prayers for all of this. And, then, the whole day is punctuated with Zazen, sitting on the saffron looking at the wall, you know. Eventually it all becomes a blur of meditation. Whatever you're doing or not doing that's not the point, you're just aware, you're in Zazen, you're sitting, even when you're physically or literally, walking, running, or hurrying, you're sitting, see, inside you. And so, what happens in time is that sitting becomes the... the space around you is taken in. You absorb it, it comes in, and that center and that stillness and that quiet meditative heart, of course was always yours, it's just you saw it out there in the search. And so, in a similar way, this is about the merging of the seeker and the teacher, counselor, guide, therapist. After awhile, teacher is internalized and I remember, in my own practice, that I would very much model on my first therapist, you know, and on his ways of conducting workshops, and at the beginning of my workshop, I'd talk to his voice. I'd talk to him as if he were inside me, but he was external in a sense, you know. It's almost like I'd put a cushion there and I'd say, well, you know, I'm terrified, you know, what do I have to do now and something would come. You know, I'd have two or three exchanges, then I'd feel whatever and, then, I'd start the thing, you know. I'd be the group leader or something, but after two or three years perhaps or more or less, I don't know, I didn't do that anymore. It was in me. It wasn't an outward form. It wasn't even projected in the inside, so it had been modeled out there and now it came in. And I think that's a way of relating to our inner wisdom in a culture where inner wisdom isn't cultivated or seen as a reality. You know, for children... I don't know about you... well, I do know a little about you and I know about myself and people I talk to, how often do you meet anybody who says, "You know I was brought up in a family and I went to a school where they brought out my inner wisdom and they talked to me about my childhood sensitivity and spent lots of time and attention on my inner objects and dynamics." It just doesn't happen. But, if you go back there, what we find is... there it is. You know, we knew how to regulate ourselves, we knew how to cultivate wisdom, we were in a sense already wise. And, then, you've projected it for a number of years and, then you know, the gate is opened for you and you take it back.

**ROB:** And I'll use that as our foyer, if I can, into bringing this initial interview to a close as we're out of time for today. But, again, thank you for introducing us to the Sashti Poorthi Lecture Seminars. And, the subsequent eight interview, we'll take each one of the seminars, "Absolute Freedom," "Honoring the Gate," "Sacred Attention," "Three Stages of Awakening" in two parts - each in two parts - and we'll look at each of the two parts of each of the four for a total of eight. I look forward to it, Richard. Thank you.



**RICHARD:** Thank you, Robert.



The full manuscript of all lectures in the lecture series is contained in an e-book entitled *Dharma Sky* which is available through the Center for Human Awakening website at <http://www.centerforhumanawakening.com/Books-Webshop.html>. You can also listen to the full recording of each of the lectures in this series, online, at <http://www.centerforhumanawakening.com/Lectures-Webshop.html>. The Sacred Attention Interview Series Apr 2014 to Sep 2016 of which this article is a transcript can be watched at [https://www.youtube.com/channel/UCD\\_pJVba\\_LktmEzfuc51kfQ](https://www.youtube.com/channel/UCD_pJVba_LktmEzfuc51kfQ).

## 6. Your Life is The Path, by Richard Harvey

(The following is an excerpt from Richard Harvey's book, *The Flight of Consciousness: A Contemporary Map for the Spiritual Journey*, 118-120. The excerpt is complemented by a short selection of exercises from the book.)

That you must lead your own life is a truth that so often evades us – it is perhaps too obvious. You do not need to search for a path when the life you are leading is already the path. You can attain the Divine only by following your individual destiny. Your life is the path.

This is an age-old insight related in the mythology of the Grail, which has remained the model for the inner landscape of the western mind for almost two thousand years. In the Arthurian legends, when the knights ride out to their adventures, each finds his unique oath; which is created as it is experienced:



They thought it would be a disgrace to go forth in a group. Each entered the forest that he had chosen where there was no path and where it was darkest.<sup>1</sup>

There is 'no path' because there has been no 'you' before. The path is only ever found once. The beginning of the *Bhagavad Gita* illustrates this in a passage describing the dejection of the great warrior Arjuna. Krishna counsels Arjuna in a chariot on the field of life. Together in the chariot are God and man – both the human and the Divine, the unification of our two aspects, our duality. Arjuna is dejected because he feels he cannot meet his destiny. He wants life to be other than it is and he cannot face living his own life. Krishna tells Arjuna to surrender to his destiny and live the life that only he can live.

What aspect of ourselves is it that, like Arjuna, says we will forsake our life for some small aspect of ourselves or we will abandon ourselves for another person? What part of us is it that considers ourselves so unimportant? Who within us is it that says the universe does not require this life to be led? What right do we have to disregard ourselves like this?

Your life is as important as a field of grass; it is as important as the wind blowing, or as a bird flying; it is important and unique! Instead of seeing your life from the point of view of your pleasure or self-importance, turn it around and ask, 'How can the universe be fulfilled through this life? How do I manifest the Divine?' This is a wholly different perspective on life. What you like or do not like, or what makes you happy or unhappy, becomes much less important. All of these are dichotomies, born of dualities. You become more concerned about your **ability** to open yourself and say, 'I have no choice. I'm the only me there is to live my life. No one else can do this.' Your life is vital because you are life.

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<sup>1</sup> Joseph Campbell quoting "La Queste del Saint Graal" in *An Open Life*, Joseph Campbell in conversation with Michael Toms, Harper and Row 1989, 73.

When you surrender your life to the Higher Self in service to the Divine, you become an instrument of life; you vivify things. By embracing and living your own life you support and nurture the divine existence. All things are eternal, nothing is born and nothing dies, and what you must do is get on with the unfolding of your life. The small self is not separate from the Higher Self, since everything is divine. The small self flowers into realisation in the Higher Self, so you should strengthen your resolve and make the singular decision to lead your own life. As you open to that, birth, life, and death, may be seen from a higher perspective:

As a man abandons worn-out clothes and acquires new ones, so when the body is worn out a new one is acquired by the Self, who lives within.<sup>2</sup>

### *Exercises*

- **Dance Meditation** Play some music or let there be silence, open the window to the sound of the wind or open to celestial music then... dance, allow movement, try not to define yourself. If you 'can't dance' then do not call it dancing – call it moving! Let the movement be a meditation, an expression of you, surrender and harmony... Afterwards lie down, be still and feel the energies move in your body.
- **Introduce the Other** In a group setting with friends, try introducing another person as you (perhaps the person to your right or left). Afterwards, share what was revealed.
- **Desire** With a group of friends or in a workshop, take a large piece of paper and draw a group picture entitled, 'Desire'.
- **Celebration and Regrets** What would you regret if your life ended now? What would you celebrate? What would you be grateful for?
- **Prayer** Each morning, soon after waking, compose a little prayer for the day. State your intentions and your commitment to your spiritual unfolding
- **Resistance** Make a list of your resistances to relationship, your difficulties in relationship (include your relationship with yourself) and in opening to life.
- **Filling Yourself with Light** Allow your mind silence and peace. From the inner stillness and emptiness begin to fill yourself with feelings of love and expansiveness, positivity and beauty, abundance and light.



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

<sup>2</sup> *The Bhagavad Gita*, trans. Eknath Easwaran, Arkana 1985, 63.

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

Special Announcement! Soon to be published! *The Sacred Attention Therapy Groupwork Manual* is a long-awaited response to people who have thought of setting up and running Human Awakening Groups and have not been sure quite how to do it. It is also intended for therapists, group leaders, SAT students, SAT therapists, and anyone who wants to try their hand at setting up and running a therapy group. The manual is the product of Richard Harvey's 40 years of experience and it offers a unique approach and insights into therapeutic groupwork. "Groupwork tacitly infers that the natural habitat for human beings is coming together in gatherings. It is primitive and innate. We are communal beings. Modern life has fostered our removal from the gathering, from the rituals of togetherness. Contemporary humans have been separated from each other unnaturally in houses, in families, in relationships, in employment, in furtive meetings, and secretive lonely occupations. Simply the act of gathering together may be viewed as effective and positive in itself. What transpires as a result of such gathering together can be spectacularly transformational and – bearing in mind I am not given to using this term lightly, if at all – *life changing*." [a passage from the text] To order your copy, please visit this page on our website...

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

Join our new *Process Group*. The Center for Human Awakening (CHA) invites you to participate in our Sacred Attention Therapy (SAT) online process group on the 2nd and 4th Wednesdays of each month, starting at 12'noon EDT / EST. These group meetings are a place for you to bring your personal issues and begin the process of healing. As a student of inner work, please bring your personal, psychological and spiritual issues and questions to the sessions. Practicing therapists, counselors, and healers are invited to bring issues related to their practice. All sessions will be led by Richard Harvey, the Founder of The Center for Human Awakening. For more information about the Process Group, and to register, please visit this page on our website...

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

## 8. Center Offerings

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

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

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

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

*The Sacred Attention Therapy (SAT) Project* is a rare, unique and exciting project will produce a body of writing that explores the psycho-spiritual psychotherapy of Richard Harvey through his 3-stage model of human awakening. The resultant published works will endeavor to guide readers through Richard Harvey's model with practical exercises, examples and theory. The work will almost certainly be illustrated by personal material that arises in the process of experientially learning about Richard's Sacred Attention Therapy through this collaborative venture. For more information about the SAT project, please visit <http://www.centerforhumanawakening.com/About-Research.html>.

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

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

- Web Developer (WordPress) to Customize BLOG
- Crowdfunding Research and/or Coordinator
- Hosts for Traveling Satsang
- Social media promoters
- Transcribers
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- 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)

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## 9. Links

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[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>

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