

# The Eyes of the Golden Hall

~ A Newsletter of The Center for Human Awakening ~

**March 2019 Newsletter**

Volume 4, Number 2

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## FROM THE EDITOR'S HEART

Our theme for this newsletter is “Practicing in the First Stage of Awakening.” The first stage of awakening in Richard Harvey’s 3-stage model of human awakening is all about the journey of self-discovery. In the first stage of awakening we liberate ourselves from the childhood, conditioned self.

The themed articles in this edition come at the matter of practice in the first stage of awakening from two perspectives. The first perspective is that of the student of inner work. Articles written from this perspective speak to building and developing our inner work practice and discipline. The second perspective is that of the practitioner. The article written from this perspective speaks of issues of practicing as a therapist with someone in the first stage of awakening.

The first two articles in this edition are written by our Founder, Richard Harvey. Part 1 and 2 (of 4) are entitled *Practice in the Way of Sacred Attention*.<sup>1</sup> These first two articles in the 4-part series emphasize the importance of our inner work practice. Part 1 offers practical guidance on developing your practice and highlights the importance of having a teacher. Part 2 talks about the ‘way’ for the earnest seeker: commitment, application and consistency.

The third article we offer in this edition is written from the perspective of the practitioner. *Giving Advice and Sacred Attention Therapy* speaks about not giving advice in therapeutic encounters. We share why we don’t give advice and the fundamental truth about what seekers are looking for when they come to therapy.

Rounding out the themed articles in this edition, our Founder offers a third article entitled *Develop your Inner Work Practice with Enthusiasm and Return to it With Passion*. The article is an edited excerpt from his book Your Essential Self: The Journey to Authenticity and Spiritual Development. The article offers guidelines to help you with your inner work practice in the first stage of awakening.

We are blessed to have three additional contributions to this edition. The first comes from Dr. Maryann Miller, Founder and President of the Institute for Global Transformation (IFGT). Dr. Miller writes about *Recovery and Planning Your Life After A Disaster*. The second contribution is from Elisheva Herrera, a speaker, spiritual mentor, and heart-based facilitator who uses sound, movement, and art to inspire freedom the power to fulfill your true potential. In her article *From Suppressed to Expressed: Drumming with Incarcerated Teens*, Ms. Herrera shares her experiences of working with incarcerated teens to express their emotions through drumming circles. The third contributions, *The Possibility of Becoming Whole*, comes from Katalin Czondor who shares with us a beautiful painting that represents her theoretical and experiential journey with Sacred Attention Therapy.

Our usual ‘Soulful Sharings’ round out this newsletter with news about what’s new and upcoming at the Center, as well as links to a plethora of resources. We hope you enjoy reading this newsletter as much as we did preparing it for you. Let us know what you think. Write to us at [info@centerforhumanawakening.com](mailto:info@centerforhumanawakening.com).

OM SHANTI,

~ Robert Meagher, Editor

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<sup>1</sup> Part 3 discusses practice in the second stage of awakening and will appear in the May newsletter. Part 4 discusses practice in the third stage of awakening and will appear in the July newsletter.

## THEMED ARTICLES

### 1. Practice in The Way of Sacred Attention: Part 1 of 4, by Richard Harvey

When you love someone, or at least have positive regard or respect for them, your attention is turned toward them. No? This is why “What? What did you say? I didn’t hear you,” and so on, are the remarks of inattention, of not loving. These kinds of remarks spring from the practice of unawareness. In a field of attention, awareness, and respect you listen, not merely with your ears, you listen with your whole heart, your whole body, and your whole being. If you are in a love relationship, take stock! Take a moment to bring awareness to that relationship. If you are experiencing difficulties then ask yourself, Am I really paying attention? Learn to pay attention through practice. Set out to attend to your loved one and receive their communications in the body, verbally, below the conscious level, in movement and action, in sigh and laughter. Then you will be in touch and confluent with them. Then your sense of separation, division, and distance will be broken down, and you will feel love through awareness in each moment.



Do not become bored when you believe that no communication is happening. This is never right! Communication is always present because you are always connected. You are always unified in true relationship. Boredom or lack of interest and waning attention may simply be the lack of your subtle discernment, of your ability to pick up the less turbulent, impassioned communications. To sit in peace together with your loved one is the greatest communication there is.



In The Way of Sacred Attention we advocate, describe, and have delivered a plethora of exercises, practices, and disciplines. Yet still seekers and aspirants say to me, But what should I do? in relationship to their present predicament. The question is justified when speaking to your spiritual teacher. But there is no cut-out, universal form for all human beings: *do-that-and-it-will-lead-to-this-and-then-this-and-then-that*, and so on for all. Generalizations are inherently flawed in the world of spiritual practice and discipline. The sadhanas of seeker-aspirants are necessarily individual, not off the peg but bespoke... so long as you have a teacher! Sadhana is Sanskrit for disciplined spiritual

practice or service. These spiritual practices traditionally referred to meditation, yoga, chanting, or prayer. Elsewhere I have explained how in The Way of Sacred Attention we use the term sadhana to mean...

... perpetual practice, spiritual discipline, and endless devotion. It means both the means to spiritual realization and spiritual realization itself, which gives you some idea of what third-stage practice is all about. Used in major Asian and Middle Eastern traditions, it is ego-transcending, spiritual practice toward an inherent goal. It is the exchange of attachment for liberation through the skillful application of heart and mind. Our principal obstacle in understanding sadhana, in the sense in which we use it in third-stage awakening, is its perpetual aspect. It is spiritual discipline without a break. In waking, sleeping, dreaming life the Divine Person stands with you, before you in your Heart. The practice of sadhana is a relinquishing of all else but your discipline and your surrender to the Divine.<sup>2</sup>

If you do not have a teacher, then you must of necessity follow some formula or other, something that is for sale in the spiritual supermarket, something that through gross generalizations and universalization has been deemed appropriate and profound for your growth and development. But it is not so, neither is it effective, neither is it the universal healing balm it says it is on the packet!

This is confusing of course for seekers who presume the teaching or the teacher advertised is somehow the genuine article. Follow the saying, *Better to spend ten years looking for the right teacher than to practice for ten years with the wrong teacher*, instead. In *The Way of Sacred Attention* there are three levels of teaching (see Fig.1) and these three levels again are applied in three different modes. So listen carefully now.



The first level of teaching and by far the most important, precious, and significant is this one: **your own heart**. Note I don't say mind, but heart. Your own heart is filled with the greatest possible resource of wisdom you will ever know. In fact it is not an overstatement to say that the whole of psycho-spiritual teaching practice and endeavor is to bring you finally in line with this greatest of all treasures – yourself! Whichever level of teaching you progress to from this one, make no mistake, the teaching of your own heart is paramount. External teachings of any kind should and must be referred back to your heart for corroboration and approval. Never do what your heart says not to do! Always do what your heart says to do!



The second level of teaching comes from **the spiritual teacher** and it is at one with **the spiritual teaching** you, or your heart, have chosen in order to bring you to the realization of your true self through the attainment of your innate potential, capacity, and destiny. This teaching, referred back constantly to your own heart, represents an expanded form of your own heart's inner knowing or intuition of truth. At times you will resist or attempt to repel the mandates of the teaching, at other times you will acquiesce and celebrate the insights, breakthroughs, and elation of the teaching in your life. The spiritual

<sup>2</sup> “The Sacred Attention Vision: An Interactive Overview of the Way of Sacred Attention – a Radical, Innovative Approach to Psycho-Spiritual Development for Humanity in the 21st Century,” Lecture 7: The SAT Perspective Part 5: The Three Fields of Identity, Sacred Attention Spiritual Practice, Sacred Attention Discipline or Sadhana, Mahanaman, and Three Spiritual Practices. See <https://www.centerforhumanawakening.com/Sacred-Attention-Vision.html> for full details of this course.



teacher is not a person, a personality, or a character in your inner dream. The spiritual teacher is a living, breathing symbol of your spiritual self in the realized state, recognized in your earthly life as such and respected as yourself. He or she stands for your realization, he or she is a portal to the divine realms or the present state of realization, as it exists in space and time, shot through with the Eternal. The spiritual teacher reminds you that heaven is here on earth and that there is no other place than the present, real condition of consciousness.

The third level of teaching are those **psycho-spiritual practices** that you perform, that attract you, and may or may not be necessary for your growth and development. Dance and movement, meditation, relaxation, massage, inner devices, mindful exercise, devotional practices, gratitude discipline, and so on. There are more possibilities than you can shake a stick at and for this simple reason you must choose with care. Your orientation to this third level of teaching is orientated to the fullness of the spiritual way your

heart has chosen for you. For example, if you have made a commitment to a particular teacher and teaching and you find yourself looking elsewhere, the question must be, Is my present spiritual path and heart-chosen teaching lacking in some respect *or* am I simply dallying elsewhere because I won't deepen in my commitment to my teacher and teaching? If in response to the first enquiry – is the teaching lacking – your heart finds it so, then you must question whether or not it may be time to move on. If in response to the second enquiry – am I lacking commitment – your heart finds it so, then you must consider what you are doing and how you are responding very seriously and reconsider your position.



The Way of Sacred Attention is a fully comprehensive psycho-spiritual approach – psychology, philosophy, practice, and discipline. If you are in therapy or spiritual guidance with a Sacred Attention Therapist-Guide or Teacher and you find yourself considering some ancillary practice or approach, please always discuss it with your therapist or teacher. He or she will refer you to your own heart and facilitate the enquiry detailed above so that you ask the right questions and make the appropriate decisions for your growth and development.

As I stated at the beginning of this article, when you love someone or something you turn your attention toward it. Your therapist, your guide – both inner and outer – yourself, and your process of inner development and growth are a function of love and love is expressed in attention. You always pay attention to what you love so in your inner work always pay attention to your process and yourself.

To sit in love, stillness, and peace with your loved one is the greatest communication there is. When you are alone, try it.

In the next three parts of Practice in the Way of Sacred Attention (in this and future newsletters), I will try to say a little about the background, modes, and expression of practice in the first, second and third stages of human awakening.

(“Practice in The Way of Sacred Attention” is a four-part article. Part 2 follows, below. Part 3 discusses practice in the second stage of awakening and will appear in the May newsletter. Part 4 discusses practice in the third stage of awakening and will appear in the July newsletter.)

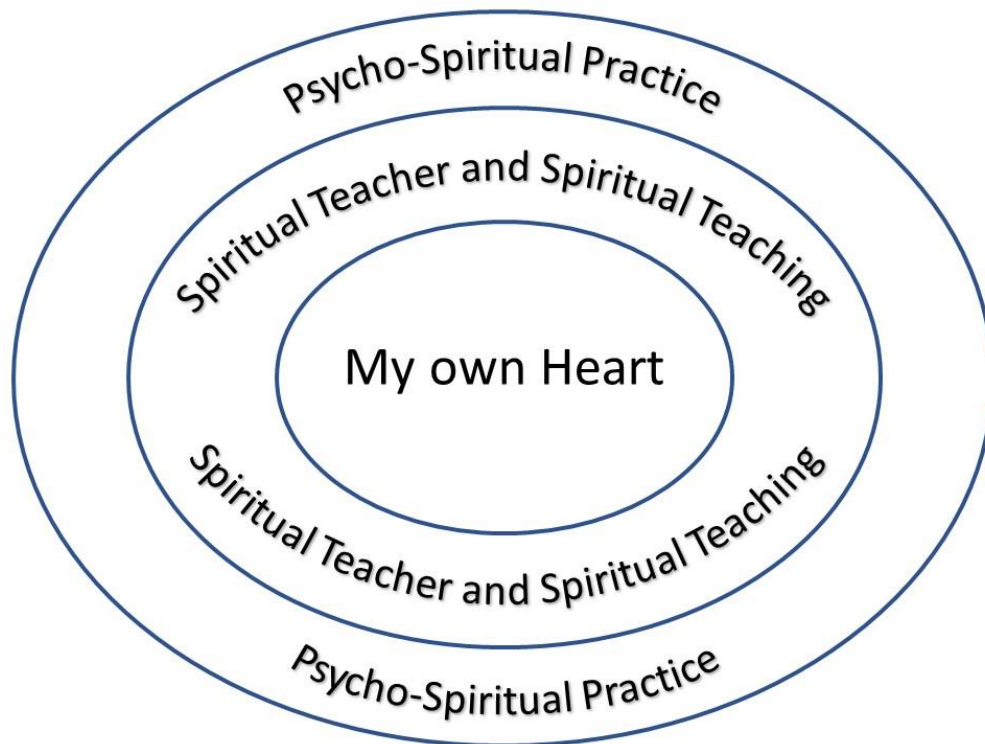


Figure 1: The Three Levels of Teaching



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

## 2. Practice in The Way of Sacred Attention: Part 2 of 4, by Richard Harvey

The Way of Sacred Attention is a comprehensive means for human and spiritual development. The common seeker seeks a method, embarks on a journey, and seeks to attain levels of knowledge or wisdom. This is entirely incorrect. This way of thinking and approaching the psycho-spiritual development of your human state does not work. It is simply a flawed way of thinking. No method will grant you spiritual attainment, no journey will bring you closer to the truth, and no attainment will bring you closer to realization.



Faced with this presumption of method, journey, and attainment the seeker looks to the spiritual supermarket. There he finds a vast array of means. These means have been multiplying spectacularly over the last 50 years. So much so that it is impossible to keep track of them. Many of these means are recycled, disappearing and reappearing in new guises, repackaged and reconditioned, relabeled and adapted to the market that is meant to meet the seeker's needs. But nothing in the supermarket will *ever* meet the seeker's needs. The method is not important, the journey nonexistent, and the attainment merely a misdirection.

Vastly more important than any of these three is the intention of the seeker himself. His means of surrender, his capacity for sincerity and courage, his purity of motivation – these are things that truly count.

I have said before<sup>3</sup> that the way out of the spiritual supermarket is twofold. First, find a teacher. Second, be prepared to do what you don't want to do. Those who cleave to a method and by implication a journey and an attainment are deluded. All methods must be ultimately discarded, all journeys seen through, and all attainment renounced. So what is the way for the earnest seeker, that one who seeks the light and purity of the Divine condition?



First, **commitment**: she must seek with her whole heart, she must be immersed in faith, the faith that there must be more than her present state permits, and trust, trust that she will prevail and that her very attitude will blossom and bear fruit in her true heart. Second, **application**: she must be serious in her work on enlightenment, sincere in her intention to realize her true Self, and serious about Reality and the present source of all arising forms as she experiences them in the worlds of illusion. Third, she must be **consistent**, prepared to endure, to run the gauntlet of human failings, attachments, and distractedness, to raise herself up to the state of true

awareness and indifference to the changing conditions of life. Her practice in this way requires courage and true heart-devotion.

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<sup>3</sup> See "The Coming of the Light" in The Eyes of the Golden Hall – A Newsletter of The Center for Human Awakening, January 2019, Volume 4 Number 1, 3-6.



The true seeker then starts by bringing a radical approach to method, practice, and spiritual means, recognizing that what passes for the spiritual and truly evolutionary and transformational in the world today is nothing but deception – elaborate and fascinating – but nonetheless deception.



The Way of Sacred Attention addresses the questions of practice in stages. Each stage demonstrates a different relationship and orientation to practice, method, and approach. The first stage is for those seekers who are inspired by dissatisfaction or crisis to take up personal inner work in their lives. They have begun to question or to be curious or consciously unhappy. This is the gateway to their deepening.

The practices are intended to remove physical and emotional blocks, tensions, and contraction through ultimately shedding the limitations and automaticity engendered by early life conditioning. Through therapy, counseling, and self-motivated inner work the seeker begins to remove the barriers to freedom and love by confronting and healing her addiction to character and personality.

She does this by acknowledging, experiencing, and expressing emotions in her own company, with others, and most critically in relationship with her therapist. The healing catharsis and release that is inherent in this approach usually has to be repeated. It constitutes a re-visiting and, vitally, re-experiencing of the edge of tolerance that the seeker has been previously unable to go past. In the final stages of healing the seeker enters into a period of integration and stabilization. Integration is necessary to assimilate the psycho-physical changes in the bodymind and stabilization is needed to consolidate the alignment of the organism in a new structural, usually expanded state.

The aim and purpose of first stage practice is to radically heal the vestiges of the past. In this way the whole work is remedial and curative. All this work is about the past, concerned with the past, and intended to release the past. In fact no real authentic work on yourself can really take place until you are present in your life.

For this reason meditation, awareness exercises, breath work, and contemplative time should all be employed in order to begin to reinforce and stimulate a sense of inner stillness. Indeed the movements of radical inner work can sometimes be so transporting, so intolerable and aversive, that only through some inner sense of stillness may we prevail in time over the patterns and strategies of survival we have become adhered to.

Some form of emotionally tuned bodywork exercise – one of the array of psycho-physical approaches, dance or movement therapy – should also be practiced in order for the body to keep pace with the emotional and energetic breakthroughs that inevitably take place as inner work continues.

Although the progressive model of accruing and attaining is not ultimately offered in The Way of Sacred Attention, because it is not real or not the way things are, the first stage in its remedial aspect is the exception. Since we are catching up with ourselves so to speak, the fact is that first stage work is finite – as long as a piece of string you might say. You simply have to see it through to the end and the end is the atrophying and final surrender of the defensive ego-processes as they were created in early childhood. The Way of Sacred





Attention deals with illusion piecemeal. It is impractical to attack or oppose the ego or try to pick it apart or disempower it in its totality. First, it is an illusion; second, it is a developmental necessity, and third it is how the mind behaves in order to create the appearance of self-identity, separateness, and division.

To see through this painted veil is to prepare yourself for the second stage in which the “I”-sense is radically challenged again, though not in the remedial sense it was in the first stage. Specific first-stage practices are given in my books; see particularly the exercises in *The Flight of Consciousness*, 159-175, the practice section in *Tao’s Gift*, 66-72, the ongoing exercises of the In Summary sections of *Your Essential Self*, *Your Sacred Calling*, and *Your Divine Opportunity* (soon to be published), as well as *The Sacred Attention Therapy Group Work Manual*.

As important to first-stage practice as exercises are, even the most diligent student of inner work will get only a little way on the path without a genuine therapist-teacher to guide him.

(“Practice in The Way of Sacred Attention” is a four-part article. Part 3 discusses practice in the second stage of awakening and will appear in the May newsletter. Part 4 discusses practice in the third stage of awakening and will appear in the July newsletter.)



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

### 3. Giving Advice and Sacred Attention Therapy, by Robert Meagher

The therapeutic process is a mystery. And Sacred Attention Therapy (SAT) is no exception. To help demystify the process, I offer an introductory session to new aspirants. When I meet with an aspirant for the first time, I invite the meeting to (a) get to know each other a little; (b) learn about what has brought the aspirant to therapy and what their expectations are of the process; and (c) share with the aspirant how I work and equally, if not more important, how I do not work.

When I begin sharing with the aspirant how I work and do not work, I typically begin by talking about how I do not work. I explain that I do not give advice and I share that I do not give advice for three important reasons:

1. It is none of my business how someone lives their life. I should be coming to a session with an aspirant in non-judgement. How someone lives their life is a divine fulfillment of their free will and the choices they make. It is not up to me to interfere with the aspirant's free will and decision making.
2. I cannot know what is best for someone. I can only know what is best for me. The most I can do is to help the person discover what is best for themselves.
3. I have to let people live their own lives and learn their own lessons. I can accompany an aspirant on the journey, and support them as requested, but telling them how to live their lives is not what we do in Sacred Attention Therapy (SAT).



More than once an aspirant has said to me after hearing the above, “If you aren’t going to give me any advice, why am I coming to you?” Their question gives me important insight to their expectations of the therapeutic process.

I typically reply, “That is a very good question; why are you coming to me?!” The question allows me to probe further into the true (or truer) reason(s) the person is coming to therapy. In SAT we are all too aware that the reason the aspirant thinks they are coming to therapy is not the ‘real’ reason. It is rare that an aspirant is mature and evolved enough to know the depths of truth that has brought them to therapy. We pay close attention to the reasons the aspirant thinks they are coming to therapy, and we hold the awareness lightly; knowing that the truth will reveal itself in time, should the aspirant choose to embark on the inner journey.

My life teachings have intuitively guided me toward listening to my own heart in all matters. I simply do not understand why anyone would want to take someone else's advice. Wouldn't we be far better off to do whatever it is we need to do to develop our own strength and sense of guidance in life? Why would we want to give over that gift, that power, that sense of knowing to someone else? It doesn't make sense to me. What does make sense to me is to develop a relationship and/or connection with that authentic part of ourselves that can truly and honestly guide us lovingly through life.

SAT is not alone in this foundational practice of not giving advice. Parker Palmer talks about the perils of giving advice this way:

*Here's the deal. The human soul doesn't want to be advised or fixed or saved. It simply wants to be witnessed—to be seen, heard and companioned exactly as it is. When we make that kind of deep bow to the soul of a suffering person, our respect reinforces the soul's healing resources, the only resources that can help the sufferer make it through.<sup>1</sup>*

Heather Plett says it this way:

*To truly support people in their own growth, transformation, grief, etc., we can't do it by taking their power away (i.e., trying to fix their problems), shaming them (i.e., implying that they should know more than they do), or overwhelming them (i.e., giving them more information than they're ready for). We have to be prepared to step to the side so that they can make their own choices, offer them unconditional love and support, give gentle guidance when it's needed, and make them feel safe even when they make mistakes.<sup>2</sup>*

In our topsy-turvy world, people want answers. The reason people want answers is because they have lost their inner guidance system—their ability to know what is right for them. Richard Harvey writes “What went wrong? Has there ever been a time when people looked so desperately for guidance, when their inner sense of referral was so lacking? When their alienation from their inner wisdom was so total.<sup>3</sup>



In SAT, if we do anything, we give the aspirant back to themselves. We offer with our presence to show, once again, the aspirant their true, Divine self—the Self that is omniscient, omnipotent, and omnipresent. Through a process of listening with the whole self to the soul of the other, SAT practitioners foster the removal of the blockages to truth. And that's all therapy is, nothing more and nothing less, the removal of the blockages to truth.

There is nothing right or wrong, good or bad about giving advice. But the old parable about giving a man a fish, versus teaching a man how to fish comes to mind. As the parable goes, a man is given the opportunity to either give a man a fish to feed him and him and his hungry family, or to teach the man how to fish. The fisherman responds to the options with this gem of wisdom:

*“Give a man a fish, feed him for a day. Teach a man to fish, feed him for a lifetime.”*

I see advice in the same light. Give advice and feed the aspirant for the day. Witness and commune with the soul and feed the aspirant for a lifetime.

1. Palmer, Parker. "My Misgivings About Advice." [www.awakin.org](http://www.awakin.org). January 23, 2017.
2. Plett, Heather. "What It Means To 'Hold Space' For People, Plus Eight Tips On How To Do It Well." [www.heatherplatt.com](http://www.heatherplatt.com). March, 11, 2015.
3. Harvey, Richard. "I Give You Back Yourself." <http://www.therapyandspirituality.com/articles/i-give-you-back-yourself.html>.



**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. Develop your Inner Work Practice with Enthusiasm and Return to it With Passion, by Richard Harvey

*(The following is an edited excerpt from Richard Harvey's book *Your Essential Self: The Inner Journey to Authenticity and Spiritual Enlightenment*, Llewellyn Publications 2013, 20-23.)*

If you want to get the most out of your psycho-spiritual inner work practice, establish your inner work practice *now*. Here are my guidelines to help you.

1. ***Do it your way***. Inner work may be done on your own, with a friend, or in a group. No precedent has been set to dictate how you should go about it; for everybody it is different, because everybody's personal journey is unique – as unique as fingerprints, as unique as each of the billions of pebbles on the beach. So don't let anyone fool you, you should and must do it your way.

2. ***Methods – explore themes appropriately using a variety of ways and means***. Your criterion should be which techniques are relevant and inspiring. For example, writing, drawing, contemplation, meditation, dance and movement, active imagination (interacting and dialoging with inner parts of yourself), fantasy and visualization, free association (spontaneous “first thoughts”), keeping a dream diary, keeping a notebook for insights and recording major life statements,<sup>4</sup> awareness exercises, and conscious breathing. The notebook will be of particular use when you feel dejected about inner work and require some evidence that you have made progress, as well as when you need to revise your inner work, recall some event or insight, or make connections. Sometimes seekers have even published their notebooks to serve as guidance for others. Often I have resorted to my inner work notes for illustrative purposes writing books or giving lectures.

3. ***Space and Equipment – have a space where you can gather what you need for your inner work practice***. Often you will choose a method intuitively, so it is essential that you have everything you may need ready so you are not distracted by having to find things. This may include: paper, a notebook, drawing pad, pencils and pen, wax crayons (preferably not felt-tips because they are nowhere near as expressive). Please write by hand with pencils and pen rather than use a keyboard, because the hand and the body, and particularly the heart, is linked through hand-writing in a way that is virtually impossible to preserve through writing with a keyboard. You may also require: musical instruments, a sound system, an altar evoking higher energy concerns, and aesthetic or devotional objects that give you pleasure. The room or space should be private, comfortable, warm, and safe. Disconnect telephones, turn off mobile devices and the doorbell if you can, and be sure that all your chores are done or scheduled ahead, so they don't worry you during your inner work time.

4. ***Time – inner work should be scheduled and made as regular as possible***, preferably at the same time each day. An alarm clock or visible time piece may be desirable. Setting the time – say, half an hour – ahead encourages you to persevere, even when you don't feel like it, and to stop, even when you feel like going on.



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<sup>4</sup> Life statements are family beliefs either tacitly or explicitly expressed that we come to adhere to in early life and which serve as unconscious guidance in later life – until we start to examine them in inner work.

Giving yourself a time boundary contains your inner work and helps to ensure that you keep to your discipline, but it also gives your ego the chance to play up and become visible, which in turn gives you material to work on. Either way, you win.

**5. *Help from others – when the time is right, be willing to ask.*** There are unparalleled advantages to working with others. A trusted friend or a group of like-minded seekers are indispensable to your journey at some point. When the time is right try it, persist in it when it feels right, and use the reflection, mirroring, witnessing, and understanding of the other to highlight and bring to awareness your projections and transferences and provide insights into your emotional, behavioral, and relational patterns in ways that you could never do on your own. At some point too you will need a guide to support, encourage, and conduct you over significant thresholds. When the time comes, remember two things which are of the utmost importance. One, the most vital aspect of the healing process with your therapist-guide is the *relationship*. Two, take responsibility for choosing the right (not the easiest, not the most obvious, not always even the most difficult) material to work on and don't waste any time. While you are practicing inner work on your own these two points still apply.

**5. *Finally, attitude – the way you approach inner work practice is crucial,*** because your success or failure depend on it. At the outset of an inner work session, ritualize your approach to your work. This ritual should be self-directed and it can be as simple or elaborate as you wish, but it should bring you to your inner work in a relaxed, alert, vibrant, and open state of heart and mind. So conscious relaxation, breathing, physical centering, lighting incense or a candle, preparing the room mindfully, bowing, stretching, humming, chanting, or bringing hands together in the prayer position are all appropriate examples. The important point is that the ritual has inner significance for you.



The questions at the end of each section of *Your Essential Self* are designed to stimulate and inspire you in your self-exploration. Usually I have left it up to you to choose how to approach each enquiry. In some cases a plural approach, for example, quiet contemplation followed by writing and ending with a gentle ritual, may be the required response. Another time, dance or movement, for example, when working on setting boundaries and experiencing energetic freedom, may be appropriate. As I have said, there is no set way to approach this, allow yourself the freedom, both inner and outer, to work in as inspired and pleasurable a way as you can. Finally, always respect and honor your intention to explore, grow, and awaken. Inner work is essentially a solo flight and it can sometimes be lonely. You are the one who must congratulate yourself when you do good work, and you are the one who must be mindful when you are practicing avoidance or denial. Above all, make your inner work practice a pleasurable and rewarding experience that you will want to develop with enthusiasm and return to with passion.



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

## OTHER ARTICLES:

### 5. Recovery and Planning Your Life After A Disaster, by Dr. Maryann Miller

If you take into consideration that we come into this life to learn through the experiences we attract, then the fact that you have had one disaster after another indicates that you are well on your way to accomplishing exactly why you are here, and that is to grow spiritually. Pain lends to spiritual growth.

As we know from the law of attraction, we attract that which we continually hold in our consciousness (or subconscious) and then act upon. But your question has to do with how you can deal with your problems, especially when they seem to be more than you can handle.

There are a number of esoteric practices that have helped all of humanity throughout the ages. One of the most used and most important is to go back to basics. First find a place where you can sit quietly, alone, without interruption. Then center yourself and become as calm as you can. Silently instruct your physical body, emotions, and mind to become still, completely at rest. Then using whatever technique works best for you, attune with your Higher-Self, that authentic, eternal self that is wiser, more loving, and more powerful than your everyday self.

Then ask: “Why is this happening to me, and what do I need to learn from it?”

Allow yourself to receive the information coming to you without interrupting. This is the time to *listen*, not to judge. Then after your quiet period, whether it be meditation, prayer, or just stillness, review the wisdom you received. You might conduct this review as if you were not the person having the challenge but rather someone who was contacted to provide advice on the situation.

Sometimes the wisdom from your Higher-Self is immediate. However, sometimes it occurs a bit later, when your objective consciousness is occupied with other matters. We’ve all had an experience when all of a sudden a thought or answer, not related to what we’re currently thinking or doing at the moment, just comes to us. The dynamic that enables this to work is setting your *intent* and being receptive to receiving the answers. You will then attract to yourself the necessary guidance that will help you move forward with understanding and make the choices or take the actions that are necessary to resolving the situation. You can then move forward with a better understanding of what caused the challenge and also help you steer clear of falling into similar situations in the future.

There is Light At The End Of The Tunnel. There have been times, in our earth’s history, when chaos seemed to be the order of the day. Looking back on those harrowing times, we can see that, although conditions were very uncomfortable to say the least, they did change and we, as humanity, did move forward toward a higher level of consciousness.

It seems that, before we move forward there are situations around the world that appear to be so acute that we wonder how they can possibly be resolved. However, resolved or not, we do come out the other end of the

tunnel wiser and hopefully more enlightened. It might be beneficial to keep that thought in mind when we see what's happening in the world today. Using the techniques we know, we have an opportunity to help uplift and transform these current world conditions. The IFGT was not founded to simply be an inspiration during easy or tranquil times. It is our aim to be of service during the most difficult of times humanity and the planet may go through.

There is so much apparent turbulence and unrest in all parts of the world. One only has to view the news or read a newspaper or speak with people we know to realize that this climate of change cuts across all boundaries. I use the word apparent to mean that the turbulence and unrest does indeed have a root cause. It just didn't happen because some people were unhappy or some just wanted to change a few things. It is caused by the increased vibrations that are prevalent on our planet today.

An old philosophical axiom states that, when the vibration increases, one's short suits are exposed. However, the good news is that one's strengths are intensified also. These intensified strengths give us the tools, courage and patience to handle the challenges that come our way, at an ever increasing rate. As we are able to transmute the lower vibrations that reside within us, our consciousness is raised and we begin to experience the world at a higher frequency of consciousness. This accelerates our main directive for life on this planet, i.e., to grow spiritually through the experiences we attract into our life.



**Dr. Maryann Miller:** is the Founder and President of the Institute for Global Transformation® (IFGT), a community of Change-Makers who share a sense of the connectedness with all things and see ourselves as bridge builders. Dr. Miller has been on a spiritual path for over 48 years and studied western spiritual traditions. Dr. Miller can be reached by email at [mamiller@ifgt.org](mailto:mamiller@ifgt.org) or through the IFGT website at <http://www.ifgt.org>.



## 6. From Suppressed to Expressed: Drumming with Incarcerated Teens, by Elisheva Herrera

Almost everyone suppresses emotions at some point or other. Being able to intuit the unseen and feel the unspoken is essential for working with those who hide behind tough exteriors. Teenage girls in correctional facilities are masters at suppressing their emotions.

A little networking led to contracts with the Behavioral Health Department of San Mateo County. Our non-profit, Arts Unity Movement (AUM), consisted of a dance therapist, an art therapist, and me, a modern day shamanic practitioner of color with a degree in Economics and minor in Music. The administrator responsible for our contract was specifically looking for someone to lead drumming, ideally a woman of color, as most of the students in that facility were Hispanic or African American. She was in that position for 20 years and understood that talk therapy did not work for that demographic.

This administrator knew the benefits of drumming and how it could reduce stress and anxiety, allow for self-expression, empower, unite the community by creating another language, and balance left/right brain hemispheres, resulting in greater self-awareness, improved cognitive thinking, and increased creativity. Her main reason for choosing drumming was to provide a safe way to access and release negative feelings, blocked emotions, and trauma, without having to verbalize.

Most of these teens had little desire to share their emotions. They were moody, prone to guardedness, and deficient in emotional intelligence. Many came from families where suppressing emotions was the norm. It was no surprise that these girls often didn't know how they felt. They also hid their feelings because they didn't want to appear vulnerable in front of their peers, who might use confidential information against them later.



Check-ins revealed situations that were public knowledge, such as, "I'm scared because my court case is coming up." This type of admission might be met with empathy, advice, or suggestions to "suck it up." On any given day, the room could be filled with young adults experiencing sadness, anger, frustration, exasperation, fear, and countless other emotions.

Providing a safe space for these young women to express meant meeting them where they were. Starting with fast, upbeat rhythms in a room full of depressed people could result in the students shutting down or becoming enraged.

We started with simple rhythms, like the heartbeat, a familiar, universal sound that is often comforting. One could feel the collective sigh of relief as the armor began to fall away and breathing deepened.

Alternatively, we might begin with drumming Mountain, one of the eight elements found in the I Ching, the ancient system of transformation from the Tao Te Ching by Lao Tzu. Mo Maxfield, a shamanic practitioner on the board of The Foundation for Shamanic Studies, published the book, “Drumming the I Ching.” She had amazing results drumming for patients in hospitals. I had been drumming the yin and yang lines of the I Ching for years and had witnessed its profound effects on clients as well as myself.

The elements each have their own signature, are easy patterns to drum, simple yin and yang lines in threes, and can be counted in rhythm form or voiced in pulse and pattern. For example, 1& 2& 3 sounds like, “Moun-tain keep-ing still.” Mountain is a contemplative element, a quiet place to begin.

The next rhythm could be created by one of the bolder students. Or, we might drum the element of Earth, the energy of allowing. The cue was to allow all emotions to pass through into Mother Earth, which had a grounding effect. Sometimes we would sing an earth song, such as, “The Earth is Our Mother,” or the students would singsong the pattern, “Mo-ther, Mo-ther, Mo-ther.”

Voicing the rhythms created a bridge to improvisational vocalizing. The girls were encouraged to make any noises they felt like making. My booming voice gave them permission to sound. They drummed louder to drown out their vocalizations. Not everyone chimed in right away. There was the usual embarrassment one might expect from teens. They had to be gently coaxed into participating. Small bits of direction made them more comfortable.

Making animal sounds was one of their favorites. Barking, meowing, cawing, and shrieking like monkeys turned into an orchestral piece, and provided a great cover for letting go. It was here in the circle that the girls purged themselves of suppressed emotions. One prompt was to throw difficult thoughts and feelings into an imaginary campfire in the middle of the room. Fire is the transformative element that we drummed with regularity for release.

My job was to read the energy of the room and guide the teens into catharsis with no mention of it. They thought we were “cray cray,” as they put it. My art therapist/drumming assistant and I welcomed this assessment. It took the pressure off the girls and kept finger pointing to a minimum. They bonded over their laughter at us, which usually turned to laughter with us. We were happy to be the goofy adults in the room, if only to keep them from shaming each other. Shame is a killer of expression.

Sweet freedom was on the other side of the crescendo of release. They let loose more and flexed their creative muscles, took turns forming beats, and if they were really adventurous, came up with playful raps about their day.

These same girls who had arrived downtrodden and defeated, would often demand we drummed Peace, “Let’s do Father Sky, Mother, Mother, Mother!” They longed for alpha state and got it during the prolonged drumming of the Peace hexagram. It was rewarding to watch them become more relaxed and happier.



At checkout, especially once they had shifted, they might admit what they had been feeling earlier, or maybe could identify it in hindsight. They almost always downplayed how good they felt when we finished. Admitting they enjoyed themselves might make them look uncool. No matter. The profound shift in energy after most sessions was obvious. Suppressed emotions were given voice through drumming and sounding. Mission accomplished.



**Elisheva Herrera:** is a speaker, spiritual mentor, and heart-based facilitator using sound, movement, and art to inspire freedom to access deep love, joy, and the power to fulfill your true potentials. She uses her HeartMoves™ Intentional Drumming Sequence for manifesting, healing, and aligning with the eight elements found in nature. Elisheva created Be Tao Now ~ I Ching Drumming for Triumphant Living!,™ the life empowering mindfulness app that helps you access your own inner guidance system and shift your vibration with drum rhythms for joyful living. Elisheva can be reached by email at [eli@happypeoplehappyplanet.com](mailto:eli@happypeoplehappyplanet.com) or through her website at <http://happypeoplehappyplanet.com>.



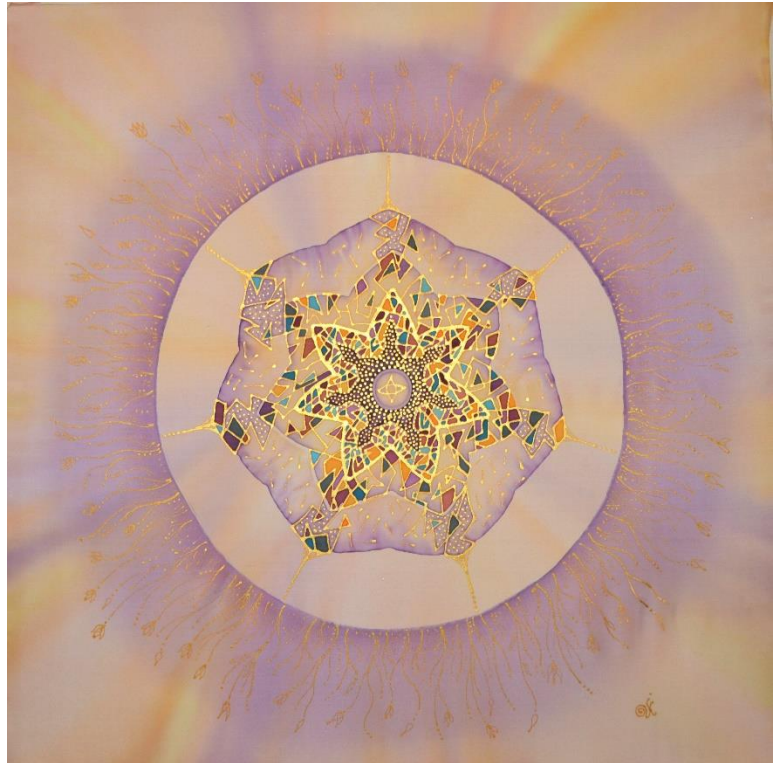
## 7. The Possibility of Becoming Whole, by Catalin Czondor

Shortly after I started to work with Richard Harvey in individual sessions, I also enrolled in the SAT Online Training Course, Level 1. As a result of these two efforts, in the last 3 and a half years, my relationship to Sacred Attention Therapy (SAT) evolved from both a theoretical foundation and a personal experience.

A few weeks ago I noticed that the theory and experience started to converge. When the theory and experience came together, I suddenly felt inspired to paint my understanding of SAT and the process I had been going through.

The painting, which is my first (and surely not my last) SAT inspired painting, intends to show certain elements of my inner journey that remained invisible to most (*see figure to the right*). For me, it also tells a story about possibilities and is a reminder of choosing the path of inner growth. The “story” is much more than words could ever express, but I will try to share some of the key points.

Starting from the middle of the painting, we are born with a potential and a capacity. During our first years of life, we try to make sense of our experiences by organising them into certain structures. This is the price we end up paying for our survival. Later on, we develop and strengthen these structures further, which become the building blocks of our character (or ‘character strategies’ in the seven core elements of SAT) resulting in a certain pattern of limitations.



*The Possibility of Becoming Whole*  
Silk painting (60x60 cm)

Herein comes a crucial point: do we stay restricted by these limitations (represented by the internal star) for the rest of our lives, or do we embark on the journey of self-discovery and personal growth in order to transcend the limitations, to expand and become whole? If we do decide to take the journey and face everything that prevents us to live a fulfilled life, our patterns start to dismantle. We start to shed the pieces of our character and incorporate what was previously in the shadows. The edges of our limits are expanded.

Approaching the Threshold of Transformation, the picture of our conditioned self becomes more and more focused and simplified, while the attachment to our small self is maintained by the last ropes. By letting go of these last ropes and leaving behind everything that was part of our “I”-ness, we cross the Threshold of Transformation and enter the Second stage of Awakening. This transformation is characterized (among others) by the flowering of our True nature.



The painting leaves me with the following inquiry: How do I decide today? Living within limitations, or moving towards wholeness?



**Katalin Czondor, PhD:** is a neuroscientist, currently working as a freelance scientific advisor. She is a student of the Sacred Attention Therapy Online Training, Level 1, and has been painting on silk for 3 years now. Katalin has also recently published her first book ‘The Power of Mind over Body.’ Katalin can be reached by email at [czondork@gmail.com](mailto:czondork@gmail.com).

## SOULFUL SHARINGS:

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

The **Sacred Attention Therapy Online Training Course, Level Two**, has launched! Prospective students can apply for enrolment in Level 2 training without having completed Level 1. If you are interested in the Sacred Attention Therapy Online Training, visit <http://www.centerforhumanawakening.com/SAT-Online-Training.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>.

**Do you have anecdotes to share for Richard's next book?** Our Founder, Richard Harvey, is now devoting himself to finishing his forthcoming book *The Kitchen-Table Counselor*. The book aims to demystify psychotherapeutic techniques and help lay-folk to improve their listening, healing, and relationship skills and abilities when trying to be present for friends, partners, and relatives in need. If you have any notable stories about informal counseling, common mistakes people make, its effectiveness, its humor, positive and negative consequences, please send to Richard at [richard@therapyandspirituality.com](mailto:richard@therapyandspirituality.com).

The Center for Human Awakening is planning a **4-5 day training workshop** for therapists, students, and committed inner seekers on PSYCHO-SPIRITUAL BODYWORK THERAPY. Richard Harvey, the founder-director of the Center, will facilitate this mostly experiential workshop with demonstrations of psychotherapeutic bodywork and the chance for participants to practice profound bodywork techniques with each other. A minimum of eight participants is required and the venue is Cortijo Llano de Manzano Retreat Center in Andalucia, southern Spain. The provisional date is June 2019. Please express your interest by contacting the Robert at [info@centerforhumanawakening.com](mailto:info@centerforhumanawakening.com).

Some relevant articles for you to explore:

<http://www.therapyandspirituality.com/interview-counseling-psychotherapy.html>

<https://www.ibuzzle.com/articles/psycho-spiritual-psychotherapy-the-role-of-tiredness-and-exhaustion.html>

<http://ezinearticles.com/?Psychotherapy-Practice---The-Role-Of-Character-Defense-and-Strategy&id=6435829>

<http://ezinearticles.com/?Anger-Basics---Understanding-It,-Respecting-It-and-Releasing-It-Responsibly&id=6603330>

## 9. Other Center News and Offerings

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

***Please tell others about The Center for Human Awakening***; please tell your friends, your therapists, your relatives, and any forward, progressive thinking people who could benefit from this work. In Richard Harvey's newest book<sup>5</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>5</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)

## 10. Links

### WEBSITES

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

### SOCIAL MEDIA

#### FACEBOOK

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

#### LINKEDIN

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

#### TWITTER

<https://twitter.com/CenterforAwaken>

#### YOUTUBE CHANNEL

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

### BOOKS

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

### ARTICLES

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

### LECTURES

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

### VIDEO TALKS

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

## STUDY GROUP

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

## BLOG

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

## VIDEO BLOG (VLOG)

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

## RETREATS

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

## INDIVIDUAL AND COUPLES THERAPY

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

## PRACTITIONERS' SUPERVISION

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

## MUSIC

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

## DONATIONS

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



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