

The Eyes of the Golden Hall

~ A Newsletter of The Center for Human Awakening ~

September 2020 Newsletter

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FROM THE EDITOR'S HEART

Our theme for this edition of *The Eyes of the Golden Hall* is '*Personal Therapy And The First Stage Of Awakening*.' We have a wonderful array of articles for you to explore. Our Founder, Richard Harvey, shares four pieces for your enjoyment:

- Personal Therapy and the First Stage of Awakening
- Going Back to Childhood: Deepening in the Present
- Stages of Healing, Maturation, and *Sadhana*
- Peeling Off The Layers

Each of Richard's contributions explore an aspect of personal therapy in the first stage of awakening.

I write about the journey of personal therapy and first stage awakening in a piece entitled "The Journey of 'S'elf Discovery." The article explores the following questions: What is this journey of 'S'elf discovery? What does the journey look like? How does one travel on this journey? Where does the journey end? And what does one discover at the end? Who and/or what is this true, authentic 'S'elf?

Ellie Morgan recounts her experiences with personal therapy and her journey through the first stage of awakening in an article titled "A Return to Wholeness." Ellie pulls no punches in describing the challenges of personal therapy. But she also speaks of the rewards of the courageous journey.

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

The theme for our next newsletter (January 2021) will be '*Letting Go*.' If you would like to contribute a piece for our January newsletter, write to us at info@centerforhumanawakening.com. Please note our next newsletter will be published in January 2021. We are changing our publishing schedule to every 4 months, or 3 publications per year.

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

~ Robert Meagher, Editor

THEMED ARTICLES

1. Founders Message – Personal Therapy and the First Stage of Awakening, by Richard Harvey

The first stage of awakening is a mandatory task for anyone interested in personal growth and human development. It signifies the awakening from the stultifying effects of the childhood ego and the rejection of the compromise of a human life. In the years through which I have been involved with therapy and inner work I have several times felt jaded, despairing of the human race and severely disillusioned. Each time I emerged from these dark chapters of my life with a renewed sense of purpose and importance in the work I continue to do. I have come to see awakening from the ego-processes that compromise a survival strategy for early life conditions as perhaps the single most important thing for some, many or even all of us to accomplish.

Why do I say this?

As we look around at relationships, the state of the world, international relationships, greed, ignorance and violence enacted in the world surely one thing sticks out... that one thing is that people live as if they are separate from one another, as if some invisible boundary separates and divides them from each other and from life itself. They live in a delusion of vital struggle to survive, struggle to live and provide for themselves and their loved ones, struggle to tread the watery, fiery line between birth and death and arrive there with the least possible pain, misery and suffering.

Yet there is one great spiritual insight which disproves even the hypothesis on which this way of life is based and that is that *we are not separate from each other*. We are not separate from each other because there is no ego-self, no ego-processes, that indoctrinate and cause us to dwell in the realm of illusion. They simply don't exist! You can prove this by answering or attempting to answer the question who am I? Even as each of your answers arrives it emerges and falls into dust before you. This is the process of personal therapy: this is the journey through the First Stage of Awakening.

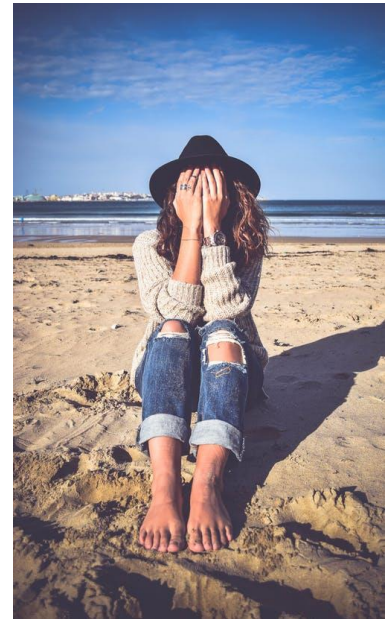


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~ Richard Harvey, Founder of The Center for Human Awakening ~

2. The Journey of ‘S’elf Discovery, by Robert Meagher

In Richard Harvey’s 3-stage model of human awakening, the first stage is all about the journey of self-discovery. The ‘self’ this stage speaks about is the true, authentic self. It is often spelt ‘Self’ in spiritual teachings, with a capital ‘S’. What is this journey of ‘S’elf discovery? What does the journey look like? How does one travel on this journey? Where does the journey end? And what does one discover at the end? Who and/or what is this true, authentic ‘S’elf?

What is this journey of ‘S’elf discovery? The journey of ‘S’elf discovery includes a process of shedding early life conditioning. This early life conditioning is poignantly adopted from childhood. Our early years are formative and they can leave an indelible mark on us. This early life conditioning is carried forward into our adolescent and adult years. The result is a contracted adolescence and adulthood. We carry around remnants of our early life conditioning and don’t move fully into adolescence or adulthood. We are actually living a ‘kid-olescent’ and ‘kid-ult’ existence (kid + adolescent = kid-olescent; kid + adult = kid-ult). The kid-olescent and kid-ult are chronologically mature, but they are not psychologically mature. The result of this ‘kid-olescent’ or ‘kid-ult’ existence are behaviors, reactions and decisions that are psychologically immature. The kid-olescent and kid-ult allows their early life conditioning to infiltrate their existence and keeps them tied to their early life experiences. Until the kid-olescent and kid-ult sheds their early life experiences, they are subject to a limited life—a life limited by beliefs of who they think they are, what they think the world is, and what they think their place is in the world.

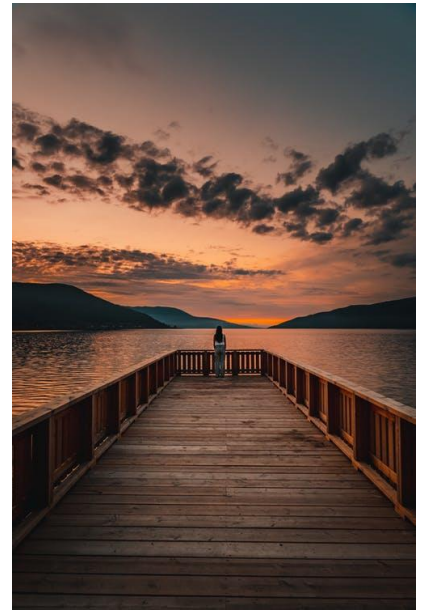


Photo Credit: Pexels.com - Tobias Bjorkli

What does the journey look like? The journey of ‘S’elf discovery is a lot like ‘peeling the layers off an onion.’ Our early life experiences result in the building up of layers of protective covering that grew as a result of our sense of danger and a need to protect ourselves from what we thought was going on around us. As each layer of the protective childhood covering is peeled away, scars are revealed. The sensation can be like ripping a band-aide off a festering sore. Eventually the scars heal, however, until the next layer is peeled away. You may notice, however, that as each layer of the onion is peeled away, the core of the onion becomes a lighter and lighter color. So too is the journey of ‘S’elf discovery. As we shed more and more of our childhood conditioning, our story becomes more bathed in light. The brighter the light becomes, the purity of our true, authentic ‘S’elf starts to reveal it’s ‘S’elf.

How does one travel on this journey? There is no one way to travel on the journey of ‘S’elf discovery. Each one must find his/her way. Most people never find the courage to undertake the journey. But for those that do, there are many decisions to make along the way. Do I go this journey alone? Do I work with someone? Is there a community of people who could support me through the journey? The Way of Sacred Attention teaches there are three pillars of personal and spiritual growth and development: the teacher, the teaching, and the sanga, or spiritual community. The journey of ‘S’elf discovery is similar. One can benefit from a teacher (or therapist, or healer), a teaching (a method or modality), and a sanga (a community of people that can support the seeker on their journey).

Where does the journey end? The journey of ‘S’elf discover may never end, as we hopefully continue to learn about ourselves our entire embodied lives. However, at a point we realize all the beliefs we held about ourselves, the world, and our place in the world, have changed. We realize we are not the person we thought we once were. We arrive at this point through forgiveness, in the spiritual sense. Forgiveness arises as a practice of letting go of the past with the realization that what we thought happened to us never actually did—it only happened in our mind. It did not happen in truth.

What does one discover at the end? This is a very personal question. Not everyone discovers the same things. But there are some common themes that emerge for those who have shed their early childhood conditioning. Those who have emerged from their early childhood conditioning have done so because they have learned how to forgive. They have risen into the heart space that is filled with love, harmony, compassion, and joy. The tell-tale sign of someone who has shed early childhood conditioning is they have rediscovered a sense of peace in their life. What we may discover at the end is our true, authentic ‘S’elf.

Who and/or what is this true, authentic ‘S’elf? Our true, authentic ‘S’elf is devoid of attachment to anything or anyone. We no longer cling to our story. We no longer find value in the past and all that it meant to us. We jettison our story of early life experiences. We hold on to nothing. We learn to live in the eternal ‘now.’ While we may plan for the future, we accept whatever happens, not what we may have planned for or wanted to happen. Our relationships are not based on what we need or want from the other person, but what we can share with the other. Our true, authentic ‘S’elf learns that in giving we receive and that the only thing worth giving is love. Alas, we realize that the only thing we want to do with love is to give it away. We rest in peace knowing that this love will return to us, because we have given it away.

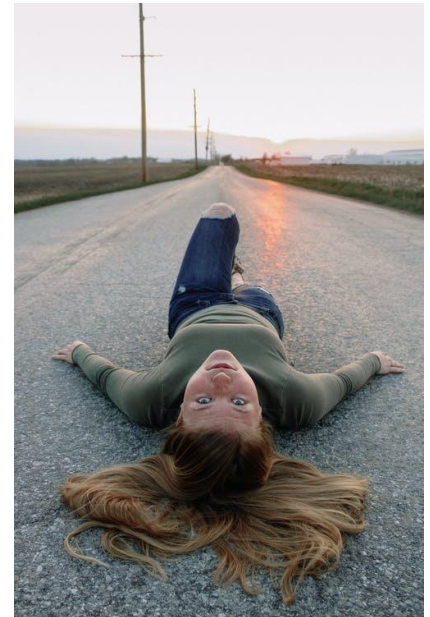


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The journey of ‘S’elf discovery is primarily about shedding early life conditioning. The process is analogous to peeling away the layers of an onion. While the process can feel painful at times, the more layers that are removed, the closer we come to our true, authentic ‘S’elf. The journey is a personal one, indeed. It can be aided by a teacher, a teaching, and a supportive community. The journey holds the promise of discovery—that we are not the person we thought we once were. Should we journey to the end, through a process of forgiveness, we discover our true, authentic ‘S’elf. Our true, authentic ‘S’elf no longer holds on to the past, is at peace, and has come to rest in the heart of God.



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

3. Going Back to Childhood: Deepening in the Present, by Richard Harvey

Ideally, childhood is characterized by openness, excitement, spontaneity, unforgettable discovery, and newness. If we were fortunate, we may remember something of these feelings from our memories of our own childhood. But as we “grow up,” we lose the depth, absorption, emotionality, and profundity we experience in our early years. The secrets of the childhood experience – joy, spontaneity, and trust – are lost.

Our seminal experiences flow in our memory like waves on the sea, forming and reforming, defining the ocean as the ocean defines them, interdependent and interconnected, momentary and ephemeral. But many of us cannot even recall our childhoods. We have obscured our memories of the painful and the intolerable, as well as of the times when we were totally immersed in experience, with layers of forgetfulness. Inevitably we experienced the end of joyful living, and the beginning of survival.

When I was very young the Absolute was in everything, God was everywhere and everything was bright and alive. I was a part of everything and everything was a part of me: we were in relationship. My inner thoughts and outer reality – neither one was more real than the other. I experienced, imagined, felt and saw and yet I was not “other” than I experienced, imagined, felt, or saw. When I was four years old I was digging in the back garden. Accidentally I cut an earthworm in half and I instinctively “died” along with it... and then was reborn as it separated and became two little worms going in opposite directions. I flew in the sky and was subsumed by the earth – there was no “I” to interfere with the relationship. Later on I underwent the need of others to be “a somebody”: the defining process that led to “me.” I was like my father, like my mother, I was this, I was that, I would fulfill the dreams of one person and confirm the insecurities or failures of another. Slowly I responded out of my childish need to please. Like a mirror, I reflected the image of the needs of others and became *someone other than myself*.

It is this process of becoming something other than ourselves that we uncover through inner work. When we ask to know ourselves, we have to find out how we have become other than who we really are. What mental and emotional constrictions do we perform to limit ourselves to “me”? What has made us give up so much for so little? How do we do it and how do we sustain it? Who or what do we do it for?

The sense of “me” is the creation of our child’s mind. We become a subject of our own creation by spinning a web of personal stories. In adult life we continue to spin this tale of self and, like gossip, the more we repeat it, the more it sticks. The defining collection of our individual characteristics and foibles, accruing personal anecdotes, habitual behavior, and emotional patterns are bundled together to create an illusion of substance. We posture as “a somebody.” The origins of our façade are to be found in our childhoods. We think of childhood as being in the past and we imagine that we “go back” to

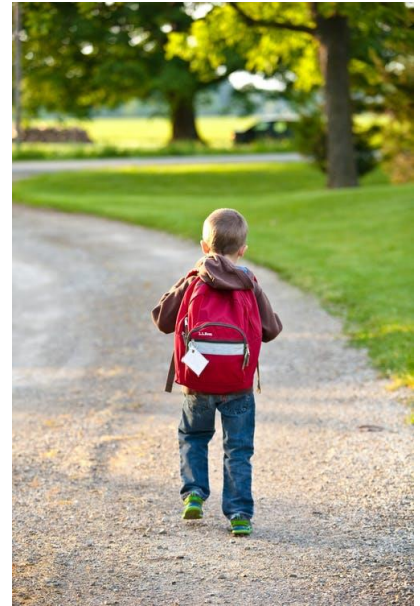


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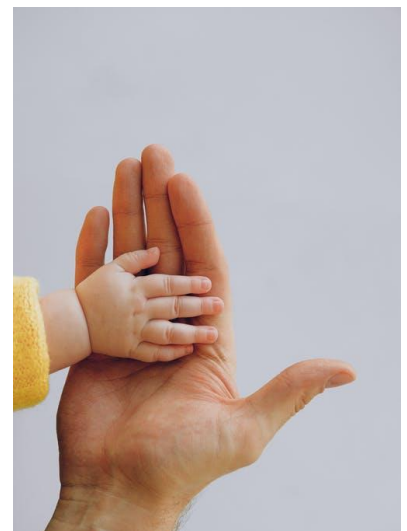


Photo Credit: Pexels.com - Anna Shvets

locate early memories. We navigate through our lives by the twin stars of progressive time and shifting space and within these matrices we conceptualize and interpret our life's events. But conceptualizing is always at odds with direct experience: concepts are the map and we imagine that we must take a journey to reach our destination. When we look carefully at how we "go back" to childhood, we see that it is really *deepening in the present*.

Everything we talk about is in the past. By keeping our present issues in the past we avoid insecurity, our fear of life, and the uncertainty of change. Life is reflected in the mirror of our projected childhood with all of its unresolved issues.

Locating our unresolved personal issues in an imagined past is a way of distancing ourselves from them. We tuck them away safely in the past, so we don't have to own them or feel them in the present. But the issues are as present as we are.

Being with" an issue means to reveal and explore it, to own and accept it without judging. The past is simply a projection of the present. We may find useful reference points for the personality through memory, but the solutions to our problems are not in the past, but in the only place where healing can occur – the present. The present is where we live life responsively and vibrantly, without reference to memory or anticipation, beyond the defenses of our character.

Our attachment to our defensive character is reminiscent of the plight of Hiroo Onoda, a young Japanese soldier in World War II. He was one of the so-called "hold-outs": men who fought on in isolated regions long after surrender, either unaware or refusing to believe that the war had ended.

In 1944, Onoda was sent to a small island in the Philippines to lead a group of guerrilla soldiers and ordered to fight until he was relieved. Two months later the Allies attacked and took the island. Onoda and his men continued to fight, surviving in the jungle on rice, coconuts, and bananas. When a local resident sent a note saying that the war had ended, Onoda thought it was a trick to flush him out of hiding. Later, fliers were dropped from planes and newspapers were left, along with letters and photos from relatives to let him know that peace had been declared. Friends and relatives speaking to him over loudspeakers failed to convince him. He successfully evaded search parties that were sent out to find him. In Onoda's mind the war had not ended, so he thought that each attempt to flush him out of hiding was a clever hoax constructed by the Allies. Onoda lived in the jungle, carrying out acts of sabotage as part of his guerrilla activities, and attacking local villagers who he believed were enemy spies.

When he was eventually found, Onoda refused to surrender unless he was officially ordered to do so. His commander, Major Taniguchi, who had long since retired from the army, was brought to convince Onoda that the war was over and that he was to cease fighting. Following a moment of quiet anger, Onoda pulled back the bolt on his rifle and unloaded the bullets, took off his pack, laid down his rifle and wept. Onoda had spent twenty-nine years in the jungle fighting a war that had ended long ago.

This is what it's like for us when we are faced with surrendering our personal defense systems and meeting life openly, with feeling. We cannot believe the enemy has been defeated, the conflict is over, and that we have nothing to defend ourselves against anymore.

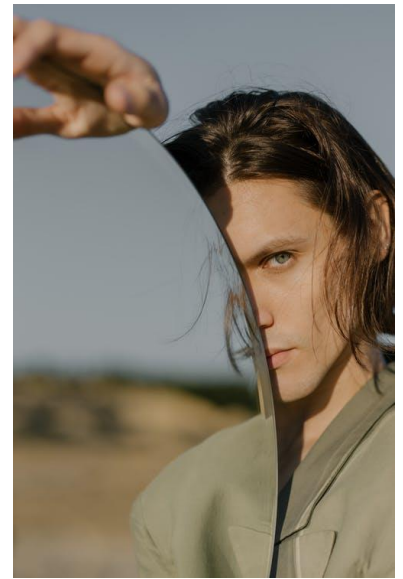


Photo Credit: Pexels.com - cottonbro

Mandy's early life had been "de-humanizing." She had developed an "Ice Queen" persona as a defense against her feelings of sadness, pain, and self-disgust. Her father had found her intimidating and she felt that he was afraid of her power. So she grew up believing that she had to protect others from her power, rage, and need. Aged nine, she remembered him taking her off his lap and telling her that she was "too big to cuddle." Her inner work with me was stormy – soon after she began she wasn't sure if she would continue. She resented that she only got attention when she was in trouble. She felt that she was only "seen" when she did something wrong (and got hit and pushed around in her early life). The men she had relationships with were all, in her own words, "slimy men," which confirmed her belief that good men didn't want her, and in turn confirmed her father's rejection. When she met a new man she felt she would put him off with her sexuality, her eating habits, and her appearance – in fact she felt everything about her was potentially a "put off." In one session she stumbled upon a play on words: "I'm left over and over... I'm a left over."

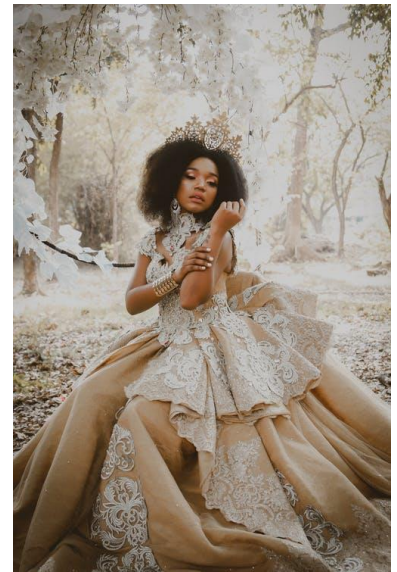


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Working through her defenses she discovered the "poor me" part of her that was sulky and angry. She found out how deeply she wanted her father to respect and admire her and how she unconsciously made men reject her. "I am never held long enough," she said, echoing her father's rebuffs, "So I don't want to be held at all." She worked with her strong sense that something was missing in her (or outside that she was pushing away?) Eventually she hit rock bottom declaring, "I am so wrong, I shouldn't be alive."

At some point in childhood we hide our essence and make an internal pact with ourselves to ensure our survival. We learn to please those who we depend on for the basic necessities of life. We know instinctively that it is vital that our essence remains intact, even if we never show it again.

This internal pact is "the promise" we make to ourselves that we will never again reveal our true selves, because it would be too great a threat. So we hide our authenticity behind complex bands of psychological defenses. Next, we forget what we have done, because it's safer to deny what's happened, and we can convince others better when we have convinced ourselves. So we forget who we really are or how we concealed our true self. The key to unlocking these defenses may be lost, even to ourselves, in our effort to protect our essential self. In later life these defenses become barriers to contact, relationship, and intimacy.



Photo Credit: Pexels.com - Aa Dil

In one breakthrough session Mandy spoke to her father. "I won't be dead for you," she cried. She finally realized that the compromise (or "the promise") she had made in her childhood was simply too great. She worked through her life statements, unpeeling the childhood experiences and the promise from the present reality. Over time, she began to feel that it was safe to come out from behind her self-imposed barricade of suspicion and mistrust.

As children we may have to put up with a lot, from insensitivity to brutality. But we are amazingly resilient and we possess a profound spiritual understanding and a deep connection beyond the limits of our individuality.

For most of us, the experiences of being a child are more potent than we can remember or imagine. On the one hand, we might recall the endless days of childhood summers, the experience of magical play and oneness with Nature, and the fascination of simple pleasures. On the other hand, the pain, the abandonment, the endless hours of neglect when each moment is an eternity, being ignored, misunderstood, not being given enough time, living in a world that puzzles us with its bullish insensitivity can be overwhelming. The resulting hurt may be incalculable and the legacy can feel unbearable. The dark things may only be the result of the inability of the adult world to understand the life of children and the adults in our world may have been too caught up in the outside world to give us what we needed.

In childhood, we may retain a connection to our essence through externalizing intimacy in a relationship with a toy, a pet, an imaginary stranger, or an understanding relative or family friend who understands us better than our immediate family. This special relationship preserves our connection to our essential self and maintains our relationship to our intrinsic wholeness.

For many of us our preservation is won at the expense of a sense of reality. As we grow up, the person we become is detached from any authentic sense of self. When we look into the eyes of children who have learnt to protect themselves by closing down, we see a vacant stare, a robotic disconnected quality.

One of the goals in inner work is to get gently beneath these defenses and liberate the essence of a person from behind the protective layers of “the promise.” In *Oxbow* the poet Federico García Lorca describes childhood as a journey from the shadow to the flower; from the disowned defensive self to the essential self. The promise casts the shadow that conceals the flower. The darkness of early experience conceals our greatest riches and the flower of our authentic being. To regain our whole self, we have to possess a strong desire to return to that darkness and liberate ourselves by searching deeply beneath our character and personality.

[Extracted from Richard Harvey, *Your Essential Self*, Llewellyn 2013, 35.]



Photo Credit: Pexels.com - nappy



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

4. A Return To Wholeness, by Ellie Morgan

Around a year ago I rediscovered a passion for writing. Something I had had as a child but that was long forgotten as I made my way into adult life and the inevitable process of losing myself.

Often, these days, I will feel a sudden urge to let the words flow through me on to the paper without really having a full understanding of what they mean. Reading back over my writing I came across this which I would like to share. It reflects a breakthrough in my inner work and the beginning of a return to myself.

Pieces

What do you need?

Let me give you a piece of me

Take what you want

I can be whatever you desire

Bit by bit,

Slowly,

I am disappearing...

What do I need?

Why don't you tell me

I don't know myself

I am not whole

For I have been giving away these pieces

Trying to find my wholeness in you



Photo Credit: Pexels.com - Janson K.

I have been in therapy on and off for the last 14 years.

Recently, Richard Harvey set me the task of doing a timeline. It was an eye opener. So many therapists, such slow progress...A pattern emerged. Two years was my limit with any one therapist. Obviously too risky to stay with anyone longer than that – they might have found me out...

I arrived with my first therapist in a deep depression and under a cloud of fear and shame. I thought there was something terribly wrong with me. Why was I not happy? What was my problem? Was I seriously mentally ill?

I had worked hard and done everything 'right.' I had the life that I had hoped for. But I still had this sense of something being desperately wrong - it was like an alarm going off continually in the back of my mind. Of course I thought there was something wrong with me. I did everything I could to silence the alarm. I worked hard with my therapist. We did some great work. Psychodynamically trained, she allowed me to unearth childhood trauma and develop an awareness and understanding of its influence on my development into

adulthood. I began to take medication. It numbed just enough for me to be able to continue the work - by now I was hooked. I was dedicated to 'fixing' myself. We moved house and I found another therapist. We started a family and I continued therapy - aware of the threat of post-natal depression looming like the Black Dog. I made progress, things began to feel easier. I loved being a Mother. I started to train as a counsellor myself and life continued. I still had this sense of constant unease but it was being kept at bay. I guess I thought it was normal.

It may have been a long road but every step has been crucial. You see, my defences, my strategies, my repressed emotions, my fear and shame were so intricately bound to my core. Early on in my therapy I developed an idea of my self as a dam. Every so often the dam would spring a leak and I would be forced to look at it. Later on, I would even be able to take out the odd brick or two at a time. But always placing them back carefully after inspection. The dam was my protection - keeping me safe and preventing a deluge. Preventing me and anyone else from experiencing the real me. My real Self.

My role from very early childhood was to adapt to be whatever the other needed. I always had an innate understanding of others and I learned very well how to suppress my needs in favour of everyone else's. To keep the peace, to collude, to stay quiet. I have a strong instinct for truth but this was quashed. I knew not to speak the truth, and on the rare occasions I did it was immediately obvious that it was way too dangerous for all involved. Ultimately, it would have meant rejection and what child is going to risk that.

Depression had plagued me from around 4 years old. Anxiety was a familiar friend. Tonsillitis a frequent reminder from my body that I must learn to speak up. Near constant stomach pain and bloating. Yet I knew no different. I was acutely aware of the expectations of others. Ever the people-pleaser, I put so much effort into presenting an image of myself that others would approve of. Everything was under control. I did not know how to be myself because I didn't know who that was.

Over the years, therapy was a soft space where I would occasionally discover a glimpse of what lay behind the wall. And gradually I came to know there was more. That there was a hidden treasure, a life force ready and waiting to burst through. Eventually, I felt a longing. A yearning to come back to myself. To come home. To Truth.

In the end it was heartbreak that broke the dam. A thousand cracks and a final break in two for both the heart and the wall. A tsunami of pain and grief and rage and loss like no other.

I had no choice. I had to let go. My whole world fell apart and somehow I knew that I could not escape. That I had to let it wash over me. To face into this pain, these depths. I did so with a patient and loving therapist. Gently he allowed me to go at my own pace,

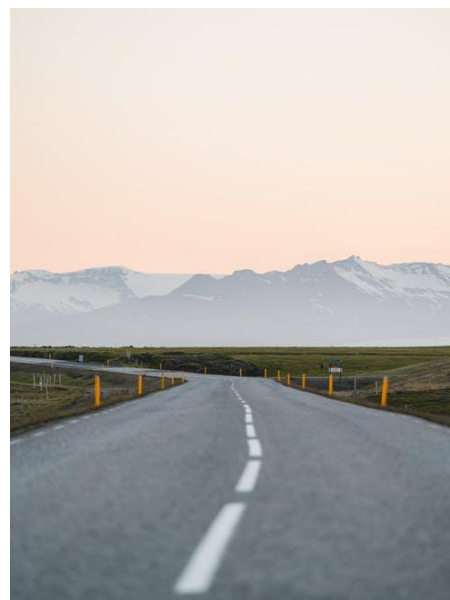


Photo Credit: Pexels.com - Matt Hardy

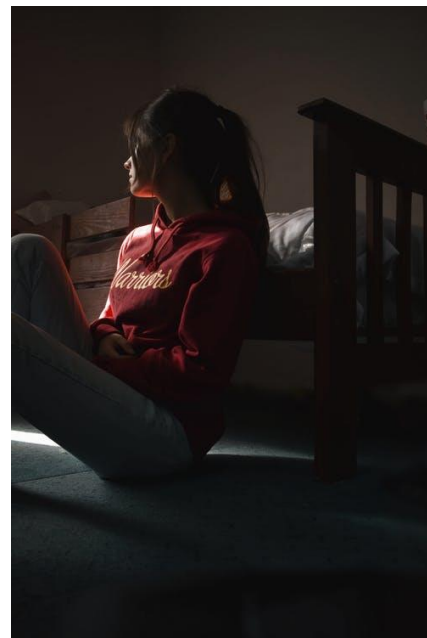


Photo Credit: Pexels.com - Sofia Garza

picking over the cracks, feeling the waves of intensity then withdrawing, over and over. Until a sense of myself began to emerge. An awareness grew. The waters calmed.

This is who I am. I am not what I have tried to be. I am entirely different yet somehow exactly the same. Something raw and authentic. Driven only by the power of the heart.

And when I began to work with Richard Harvey I knew instantly. He saw it. He saw what I had kept hidden for so long. An inner knowing.

Courage began to replace fear, clarity replaced confusion, truth over doubt, self-love over self loathing. Everything else began to fall away. All that I had kept hidden for so long. I see now that I no longer need to hide it.

In the words of Rumi:

“Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it.”

What kept me safe was also keeping me small. In this first stage of awakening I have seen that it is the ego that separates us from Truth. And the truth is that without the ego all I am is Love.

A Love that bursts forth like water from a heart that has been broken open.



Ellie Morgan: is a counsellor. Born and raised in Wales, she now lives in Hampshire with her family and beloved cat. She is a firm believer in truth, compassion and the power of love. Amongst other things she loves to write, cook, dance, sing loudly behind the wheel and lie out under the stars. Ellie can be reached by email at: elianormorgancounselling@gmail.com

5. Stages of Healing, Maturation, and Sadhana (with reference to Maslow and Jung), by Richard Harvey

What happens when you are healing and transcending your personality? What stages do you pass through to reach the next level of your psycho-spirituality?

Transcending the attachment to personality is the journey to wholeness. It was presaged in the work of Jung and Maslow as, respectively, individuation and self-actualization. You become yourself fully as a human being in the spatio-temporal realms. You realize your true nature, becoming the flower that you are. With light and dark aspects of your total personality, both inner and outer (emotional and behavioral) now fully accepted and incorporated, you contain no inner conflict and you blossom into personal authenticity.

For that to happen, you must pass through certain key stages of personal growth and self-discovery. In summary, these key stages begin with the healing process/method of awareness, re-experiencing, releasing, integrating, and stabilizing in the changes, taking back projections, discovering your defensive character and expression, through the stages of forgiveness, dissolving your primary attachments to the ego-structure, perceiving your Central Character Dynamic¹ or the axis around which the drama of our life revolves, healing our original wound and arriving at the bridge of authenticity.

In the work of Maslow, Jung and others there is much room for obfuscation and lack of clarity. In particular is individuation or self-actualization the same as spiritual self-understanding? How high are the views of Jung and Maslow? Were they transcendent psychologists or transcendental spiritual visionaries and teachers?

Jung and Individuation

Is Jung's individuation merely the process of integrating the personality or the realization of the Self? Should Self be understood transcendently as it was understood in the Upanishads for instance or is it an expansion of the individual psyche?

Jung stated that the Self includes consciousness, the unconscious, and the ego. In Jungian psychology the Self equates with wholeness an original, innate impulse or state that is aligned somehow to unity consciousness. Individuation is ego differentiation, which means a process of release from the small separate self which Jung felt took place over the first half of life. Psychological and physical health also relied on the Self and we



Photo Credit: Pexels.com - Andrea Piacquadio



Photo Credit: Pexels.com - Hillary Disantos

¹ The Central Character Dynamic (CCD) is my original concept. It comprises the hub around which the structure of the false self or façade spins. The function of the CCD is to protect the essence or core self.

could reach these healing forces by way of myth, initiation, and rites of passage.

In the second half of life, through a wounding of the personality, the Self is consciously rediscovered through integrating the shadow (or unconscious personality), the anima and animus (or soul or even Self or mediating force with the ego, depending), and finally the Mana (or wise man or woman, the collective unconscious or perhaps the wisdom of the Self).

This sequential archetypal revelation climaxes in the appearance of the Self, “the total, timeless man...who stands for the mutual integration of conscious and unconscious.” But we are still perhaps not any clearer about whether this Self is transcendental or merely transcendent. Is it developing subjective personality or individuality, a process of inner maturation either abstract or concrete but in the final analysis psychological or spiritual in nature?

Maslow and Self-actualization

Maslow's self-actualization underpins humanistic psychology and in particular the notions of fulfilling your potential, abundance consciousness, and taking a positive view of human nature. Self-actualization is usually taken to mean realizing your potential or your true self. Self-actualizers are those who feel themselves, are secure rather than anxious, accepted and loving, alive and fulfilled.

Self-actualization is inherent in Maslow's hierarchy and, as such, you might expect it to have a clear definition with regard to human and spiritual. However, its meaning is often confused with self-discovery, self-reflection, self-realization, self-exploration, and even self-transcendence. Maslow felt that self-actualization was growth-motivated rather than deficiency-motivated and that it could not be reached until the lower order necessities of his hierarchy of needs (physiological, safety, belongingness, and esteem) were satisfied. He also held the view that self-actualization was rare, occurring in less than 1% of people.

The examples he gave included Einstein, Thoreau, Albert Schweitzer, and Mother Teresa. Maslow believed that each of these people had discovered their unique core-nature.

Self-actualization was the summit of human fulfillment and involved becoming fully human. He defined fully human as living creatively to your full potential, seeing reality "as it is," accepting yourself and others, relying on your own experience, being natural and spontaneous, having a mission to fulfill in life beyond yourself, being resourceful, independent, innocent, and appreciative, creating deep loving bonds, feeling comfortable in solitude, being able to laugh at yourself. In addition, the self-actualizer achieved *peak experiences* with feelings of ecstasy, harmony, deep meaning, and being at one with the universe. Finally, he or she was socially compassionate, having few friends but those few friendships were deeply close and intimate.²



Photo Credit: Pexels.com - Nishant Aneja



Photo Credit: Pexels.com - Suliman Sallehi

² See Abraham H Maslow, *Motivation and Personality*, Longman 1987.

Maslow talked about integrating painful parts of the psyche and this and other aspects of self-actualization resemble Jung's individuation. It has even been suggested that self-actualization may bear some relationship to *satchitananda* (being-consciousness-bliss). But can we seriously take this smorgasbord of references seriously in terms of spirituality? I don't think so. Respect, by all means, while being critical of, the father of humanistic psychology who was a pioneer in personal growth, and pioneers command our respect. However, it is hard to refine the path while you cutting a way through the undergrowth.

A Developmental Summary

First, the personality must be explored, discovered and integrated in both its light and dark aspects. Second, in an act of sacrifice and loss we inhabit our hearts until we are capable of compassion and the mantle of authenticity, which comprises the first transformation of a human lifetime, which is the surrender to the heart of compassion, the middle stage of the journey to Self-realization. The life of compassion gives way in time to the more subtle holdings of fear and desire, and adherence of the ego-self. Thus we enter the third phase of human awakening and development. Through spiritual, transcendent and divine levels of spiritual attainment we finally emerge in to the higher stages of divine reality, peace, wisdom, and bliss. This development of the human soul may be seen as participation in three sequential worlds.

[Extracted from Richard Harvey, *Your Sacred Calling*, Austin Macauley 2017, 157.]



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

6. Peeling Off The Layers / Taking Off The Mask, by Richard Harvey

Peeling Off the Layers

Awareness reveals the self; lessening diminishes the self. We are not who we think we are and we must face the disparity between our self-image and our real Self. Through awareness and lessening we let go of the unreal and accept the real. For a while our new and old models of self ‘slide’ against each other and create dissonance. When we finally shed the illusory, what remains is truth.

As we deepen in our awareness practice and dissolve our models, expectations and judgments fall away. We become more simple and more clear. We see things as they are, without adorning them with the endless creations of our mind.

Gently we peel away the layers of the false self and, as each one is peeled away, we draw nearer to our heart, closer to our centre and truer to ourselves. The peeling and shedding of layers flow naturally and effortlessly from our spiritual practice. The light of awareness withers everything that is false, insincere and dishonest in us. As we continue in our practice we connect to our true self, which is beyond the fluctuation of truth and lies. Deep within us is a natural ethos: without separation what we do to others we do to ourselves. External morality always wears the hue of oppression and gives rise to duty, coercion and guilt. Here at our deepest centre we discover the true nature of relationship and it is the way of love, compassion and unity.

As the layers of the self are peeled away we create inner space. This ‘emptiness’ is our spiritual challenge now. How can we be with this new state of spaciousness? People who are beginning inner work are conspicuous in my workshops. They are uncomfortable sitting still, enduring the silences and the lack of action. They may not have sat still for so long during their entire lives! Yet out of this space come experiences that are more profound and fulfilling than anything we could do to interrupt the stillness or to fill the silence.

We have to develop our ability to tolerate silence, stillness and emptiness because it is very easy to clear out some of the *maya* – the deceptive, illusory appearance of things – and then fill it back in again. Even if we fill it in with thoughts such as, ‘Now I’m really getting somewhere,’ or, ‘Now, I’m really becoming my true self,’ we are resisting the emptiness that we have created through lessening. We have to work at holding the space open inside so that there is more of us available. This is a deeply challenging and profound aspect of spiritual practice.

Taking Off your Mask

As we begin to peel off the layers, we become more vulnerable and we may feel threatened. Our ego has constructed a defensive mask around our true self and that mask is starting to come away. A voice inside



Photo Credit: Pexels.com - Robin Kumar Biswal

screams, ‘If you keep tinkering around, your defense programme may not work anymore and then you will really get hurt.’ We can go through a decline, feel lost, confused, or depressed. We may feel less than when we started and find, as Joseph Campbell put it, that we have climbed the ladder only to find that it is up against the wrong wall.² Fear can take over. Real change is beckoning; habit is holding us back. This process can manifest itself as confusion, depression, losing our grip, missing appointments or deadlines, emotional outbursts, sleepless nights or lapses in concentration. We need time and space to re-evaluate everything as the old internal structures crumble and we move on in the process of transformation.

The poet Robert Bly calls this ‘ashes time’. You feel worse than ever. This is the experience of pointlessness and despair. All the motivations and drives that you have felt in your life are being re-examined and reassessed. If your inner self sheds them, what will become of you? Instead of overlaying something else on top of it, accept that this is ‘ashes time’, and go down inside yourself and allow your feelings to take their course. The layers are peeling off, leaving you feeling raw, and your worst nightmares are appearing. In these conditions do not expect too much of yourself in the outer world. Do not expect yourself to function in the ways you are used to.

Ask yourself, ‘Do I really need to hold on so tightly to get through the day? Do I really need to approach another person with so much suspicion just in case they reject me?’ Life holds so many possibilities and we spend such a lot of time preparing ourselves for them. We become so defended by our preparations that we miss the opportunities for the living relationships and spontaneous opportunities that are before us in any given moment. We need to let go of the preparations so that the true self can emerge.



Photo Credit: Pexels.com - Ashutosh Sonwani

Virtually no one can undertake the spiritual journey to completion without an intimate confidant and guide. This confidant may be in the role of therapist, counsellor, teacher, priest, mentor, or friend. In lessening, more than at any other time, you need someone as a fixed star. Your world is changing so fast; you need someone to reflect off; someone who can anchor you in your feelings, thoughts and experiences. Your guide should appreciate your spiritual path, be open and attentive to you and not personally invested in the outcome of your journey.

Four Essential Practices

There are four essential practices for deep inner work – trust yourself, be curious, take risks, and find out for yourself. These practices encourage your wise, open, courageous and authentic self to develop.

First, trust yourself and trust what you experience, follow your own wisdom and guidance. There are subtle ways of giving your trust over to someone else and the result is always to disempower you. You should never trust someone more than you trust yourself and you should never forsake your own wisdom for somebody else's. Always return to your wisdom and to its source inside you.

Second, be curious. Watch yourself – your behavior, thoughts, feelings, reactions, and resistances. You can learn everything about yourself, even from the smallest thing. Try and transcend your likes and your dislikes –

the judgmental mind – and stay open. Develop your will, your openness, and surrender to learning from life. Most of all, cultivate your curiosity.

Third, take risks. You need your courage to take risks and to work at your ‘edge’. Your edge is the point that you are in the process of going beyond. It is where your fear lives. It is what you do not want to talk about, the feeling that you are denying, or the decision that you are avoiding. The reason it is so important to work at your edge is that this is where the new shoots appear and it is from here that new growth will flourish.

Finally, find out for yourself so that your wisdom lives in your authentic self. Never simply accept what others tell you, however wise and trustworthy they may appear. Dare to trust yourself and your experience, rather than any external authority. Question and enquire, always be curious and open to the new. Follow your own intuition and create your own sense of meaning. Have your own experiences and live fully.

Consider these four practices whenever you feel lost or confused.

[Extracted from Richard Harvey, *The Flight of Consciousness*, Ashgrove 2002, 56.]



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

OTHER ARTICLES:

7. Grove, by Michael Richardson-Borne

SIX DRAKE | THICH NHAT HANH

GROVE

Like scorpions¹ in tanks with unclear views,² they will only sting if they're given an enemy. America – if you're reading this, it's not too late.³ There is honesty to receive and to disseminate. It's like smoke let free⁴ from a dozen wistful weapons, like simple symptoms punctured when you bite the passion fruit,⁵ like strong terror that commences when freedom is celebrated by the unfreed. America – from the taboo of truth to Texas and Toronto,⁶ who you are remains out of reach with your red scares. It's like fake love⁷ that's available to the houses of the separated, unnatural noise

non-stop⁸ in the nation – a violin and violation existing from the start. It's a body in a spa in a town without water. America – are you so far gone?⁹ Not able to speak of Vietnam or brotherhood or the sisters¹⁰ raking leaves in the magnolia grove?¹¹ Is it a village of plums¹² or a lotus in a sea of fire¹³ you desire? Is it three jewels¹⁴ or three dollars that beats your heart? America – this is not a joke in the order of interbeing.¹⁵ God's plan¹⁶ is not a choice between this or that. There's only one dance¹⁷ in the rhythm of the temple's root,¹⁸ engaged. To unite north and south is a seamless endeavor.¹⁹ America –

it's time to align with the vision of a reimagined dream. Lay to rest your trickster logic. Take the models off the runways like grounded jets. Stop the fashion that obscures the fascism – it's an empty form of superposition, unfurled. America – admit you are conjuring inquisitions. Admit you are heavenly heroic at home, wholesome like a bunny dressed in lace. America – don't you hear the sorrow in their voices? Don't you feel the despair in their joy? Don't you know they're breathing until they're not? America – the lights are flashing bright. Open your lines of communication. Let your hotline bling.²⁰

GROVE NOTES

1. A reference to Drake's 2018 album titled Scorpion.
2. A reference to Drake's 2016 album titled Views.
3. A reference to Drake's 2015 album titled If You're Reading This It's Too Late.
4. A reference to Drake's song Free Smoke from the More Life album.
5. A reference to Drake's song Passionfruit from the More Life album.
6. Audrey Drake Graham was born in Toronto, Ontario.
7. A reference to Drake's song Fake Love from the More Life album.
8. A reference to Drake's song Non-stop from the Scorpion album.
9. A reference to Drake's 2019 album titled So Far Gone.
10. Thich Nhat Hanh is a Vietnamese Buddhist monk and peace activist.
11. Thich Nhat Hanh's organization, The Plum Village Community of Engaged Buddhism, is the governing body of the Magnolia Grove Monastery in Batesville, Mississippi.
12. Thich Nhat Hanh is the founder of the Plum Village Tradition. He has spent most of his later life living in Plum Village Monastery in Southwest France.

13. A reference to Hanh's book *Vietnam: Lotus in a Sea of Fire*.
14. Buddhists take refuge in the Three Jewels of Buddha, Dharma, and Sangha.
15. The Order of Interbeing is an international Buddhist community of monks, nuns, and laypeople in the Plum Village tradition founded by Hanh.
16. A reference to Drake's song *God's Plan* from the *Scorpion* album.
17. A reference to Drake's Song *One Dance* from the *Views* album.
18. In 2018, Hanh returned to Vietnam to spend his remaining days at his "root temple," Tu Hieu Temple.
19. Hanh, a peace activist, was opposed to the Vietnam War. In response to the escalating war, Hanh founded the Engaged Buddhism movement, a mission to apply Buddhist teachings to the real-world suffering caused by war, social injustice, and political oppression.
20. A reference to Drake's song *Hotline Bling* from the *Views* album.



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

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

SOULFUL SHARINGS:

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

The theme for our next newsletter (January 2021) will be '*Letting Go.*' If you would like to contribute a piece for our January newsletter, write to us at info@centerforhumanawakening.com. Please note our next newsletter will be published in January 2021. We are changing our publishing schedule to every 4 months, or 3 times per year.

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

<https://www.centerforhumanawakening.com/Video-BLOG.html>. You can also visit our YouTube Channel at https://www.youtube.com/channel/UCD_pJVba_LktmEzfuc51kfQ.

Personal retreats are now being offered online. For more information, visit <https://www.centerforhumanawakening.com/Retreats.html>

IMPORTANT NEWS FOR FRIENDS OF RICHARD HARVEY

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

INDIVIDUAL, COUPLES, SUPERVISION SESSIONS, AND PERSONAL RETREATS

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

INTERNATIONAL EVENTS: THERAPY AND TEACHING

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

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

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

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

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

- 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. Contact us for a 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. <https://www.centerforhumanawakening.com/Contact-Us.html>.

The Center's **BLOGs and VLOGs** are posted on a regular basis. 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, 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 book³ 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!

³*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

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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>

YOUTUBE CHANNEL

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://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

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VIDEO BLOG (VLOG)

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RETREATS

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

INDIVIDUAL AND COUPLES THERAPY

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<http://www.therapyandspirituality.com/individual-therapy.html>
<http://www.therapyandspirituality.com/couples-counseling.html>

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

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

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